

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—*Paul.*

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track or not. Their followers in the mass imitate them. Everyone is feeling a stir, for the social conscience is awakened, and men and women are standing asking questions." The opening scene of the world's coming drama is slowly preparing.

We hear the low murmurings of earthquakes socially and politically, we see glimpses of unexpected vistas, and feel the tremulous flutterings of unknown and mysterious ideas. The air is full of whirling winds, and clouds big and black with flood seem tumultuously moving, looming towards us from some far-away heaving source. We are all full of words and are most desirous to express the mixed thoughts we all have on science, religion, politics, morality and un- and im-morality, social reform; a jumble of notions. A vast wave from the ocean of new thought, as we call it, gathers in the horizon, threatening to engulf us in its mysterious vortex. Gradually we realise that we have to be prepared for something unknown, which is to make ourselves ready, not to expect another, but to be ourselves the new humanity. The actual actors on the new stage in the great Theatre of Life are ourselves! The scenes are already unrolling.

The author could not have known that one of the scenes would be a great war in which this realm would itself be involved, for though only now issued in book form, "Superhumanity" was written in 1912.

In considering psychical phenomena it is a mistake to limit brain to that portion of the nervous system enclosed in the skull. The brain may be said to be co-extensive with the entire nervous system, and to be represented in every portion of the physical body. If we imagine the network of nerves constituting the nervous system to be incombustible or insoluble, and then by heat or chemical action proceed to disintegrate the rest of the body—as a leaf is skeletonised—there would remain a white, glistening, semi-translucent object which at a slight distance would closely resemble a human figure. When we reflect that in the living body this compact mass of nerve threads is highly charged with a force akin to electricity it becomes easy to understand how an "overflow" or aura may be produced in its vicinity similar to that which surrounds a magnet or a dynamo—mediums being abnormal in this respect. At a séance, when suitable conditions obtain, the auras of the sitters coalesce, forming an intense nervous or magnetic field and it is in this field, as Dr. Crawford's experiments indicate, that phenomena occur.

Prosecutions for fortune-telling emphasise the fact that in the life of every individual there are periods when some prompting or suggestion is anxiously desired upon which to rely for the forming of a right conclusion or the following out of a wise course of action. We are all conscious of a disposition, when in perplexity, to seek guidance from a source superior to ourselves. If we approve of the young seeking advice from those who are older we may also appreciate the motive of a person who desires aid and direction from a source beyond the sublunar region of existence. This eagerness in individuals to supplement the faculties with which they are endowed may be regarded as indicating the presence of an intuitive or divinatory sense,

NOTES BY THE WAY.

Sir Oliver Lodge, in the May number of the "Nineteenth Century," has an article entitled "A Classical Death Phantom," in which telepathy is referred to as follows:—

Of the mechanism of telepathy we are essentially ignorant, and we do not even know whether what in experimental cases certainly *seems* like the direct action of one mind on another is really such a direct action or not. Some have sought to regard thought-transference as a process conducted by hypothetical brain-waves or have otherwise sought to account for telepathy without trespassing beyond the province of the few known physical properties of the Ether of space in its bare and long-known capacity as "the nominative case of the verb to undulate." But in all this we are merely groping in the dark. The Ether is already known to be able to do many more things than transmit waves, and may do more than as yet we have imagined.

The article deals with the story of Ceyx and Alcyone as told by Ovid.

"Superhumanity," by Isabelle de Steiger (Elliot Stock, 2s. 6d.), is described in a long sub-title as "a suggestive inquiry into the mystic and material meaning of the Christian word 'regeneration.'" The author accepts the teaching of the Scriptures and all classical authorities regarding a Fall which precipitated man from a condition of immortal beauty, health and general perfection to man as we now know him; this Fall producing conditions inducing other falls in which some portions of mankind even lapsed back into the brute. It is clear, she thinks, that there was devolution of man at some one period everywhere. "There was the Master man . . . perhaps at the same period when in another place there was everywhere the savage ape man." She lifts her voice, Cassandra-like, in warning against the peril, owing to the decline in religion, of a further arrest in evolution and of mankind in general settling down again into a state of devolution which will eventuate in a second Fall. If, however, man is wise, he may co-operate with God in a regeneration of humanity. "The great work of the future is to raise humanity to the level of the Master, eliminating by degrees all lower ones." But this dream of the Superman, Madame de Steiger holds, "could never have entered into the heart of man even in imagination, were it not that he has the memory of angelic man lingering in some facet of the mirror of his soul."

Madame de Steiger, in fact, believes in a real Renaissance which may perhaps in the next hundred years move the world. "We have arrived," she says, "at a vastly important stopping-place, and the leaders of thought throughout the world are pausing to think whether we are on the right

at present rudimentary, but containing the promise of vast possibilities. Doubtless also there exist the germs of other faculties as yet but dimly recognised. Or, as Myers expresses it, the faculties we have at our disposal are only a fraction of our pre-terrene endowment which has been conserved and developed in the struggle for existence. Outside these there still remain potential capacities which, though they have not been developed, from time to time manifest themselves by gleams of wider perception and truer insight than the brain ordinarily allows.

OUR SELF AFTER DEATH AS DECLARED AND DEMONSTRATED BY THE CHRIST.

ADDRESS BY THE REV. ARTHUR CHAMBERS.

(Continued from page 174.)

Jesus presented Himself in a different form to those by whom He did not wish to be at once recognised—thus showing the powers possessed by the spirit over its outward appearance. Mary Magdalene supposed Him to be the gardener. To the two disciples walking in the country He appeared as an unknown wayfarer. Afterwards, when He was in the act of breaking bread, they knew Him, and He vanished from their sight. With regard to the appearance of His wounds, temporarily assumed to convince Thomas, Mr. Chambers referred to modern examples of the stigmata. There were many such cases on record showing how, by intense concentration of mind, such marks might be produced. In states of ecstasy nuns had exhibited in their bodies the marks of the wounds of Christ.

There was nothing difficult of understanding in regard to the facts related of Jesus Christ when we knew scientifically the great power which mind could exercise over matter. If we wanted the answer of Christianity with regard to the vital point of sequential thought we had it revealed by Christ's teaching concerning the after-life. That life was upward and onward, but it was all sequential. Everything that we had taken into our minds we should carry with us. This was necessary for the maintenance of individuality. "You are absolutely sure that you are you, and I am I."

"Supposing," said the speaker, "I told you something that happened to me when I was ten years old. Someone might say, 'Are you quite sure you are the person who experienced that?' I should of course reply, 'Oh, yes, I am quite sure.' The body of a man was, so to speak, 'knocked down' and built over anew every seven years, and the brain itself every six months. Yet the memory persisted from youth to age, for the man remained the same during all the changes through which the physical form passed. Throughout all the individual self persisted, and the continuity of thought and memory was unbroken, and they now knew for a fact that perpetuation of the personality was continued beyond the change of death. David was wrong when he wrote of man, 'In that day his thoughts perish.'

At this point the speaker told of a visit to the death-bed of a relative, a good man who had been brought up on the narrow lines of the old Calvinistic faith. The dying man thought he was a lost soul, irretrievably lost; and told his visitor of his hopelessness. "That means," said Mr. Chambers to him, "that you have not such a good opinion of God as you have of me," and he proceeded to ask how the life and work of Jesus Christ could be consistent with the irretrievable loss of anyone whom He came to save. He reminded Him of the fact that "God is Love." But sickness had weakened the patient's mind, and words of comfort were of little avail to relieve his gloom. Some time after his transition a message came to Mr. Chambers from a psychically endowed person:—

"Tell Arthur he was quite right: God is Love, and I have found it out at last."

Now what lay behind such facts as these? Sequential thought! The emancipated spirit carried its thought processes and sense of identity into the world beyond.

At the present time there was a tremendous movement with regard to the perception of those truths that were so dear

to those who called themselves Spiritualists. He had received many evidences of the fact. There was a growing sense in mankind of the reality of a spiritual world. He would tell them of a curious incident, although it was not strictly related to his subject. A young soldier from Brockenhurst lay wounded at the front, and was for many hours without food or water. Near him lay a dead German, and after a time he managed to roll himself near to the corpse and opened the haversack, hoping to find some food or a water-bottle. Instead, he found two copies of his own (Mr. Chambers') book, "Our Life After Death," one in English and one in German.

In conclusion, the speaker said he believed in this movement of Spiritualism as a great focussing power for the promotion of a knowledge of the truth of the persistence of the Self beyond the tomb. In the words of the poet—

There is no death. What seems so is transition.
This life of mortal breath
Is but a suburb of the Life Elysian,
Whose portal we call Death.

MR. W. J. VANSTONE, in the course of some eloquent remarks appreciative of the address, said that they were sending out once more the affirmation to the world that Spiritualism is not opposed to Christianity. He gathered that his hearers believed that in Spiritualism Jesus Christ had a place. They had had that evening the testimony of a believer in and exponent of Christianity—a Christianity which in the light of modern research believed in the survival of the soul after death and pictured the next life not as a remote indefinite region, not as a place of golden harps, but as a vital reality. On that platform they had had the testimony of diplomatists, scientists and literary men, as well as that of clergymen, all bearing witness to the same truth. They had listened that evening with the greatest pleasure because the lecturer had represented one segment of the great circle of spiritual verities. Some of them had been attending that afternoon at the Rooms of the Alliance a lecture which set forth the testimony of ancient Egypt to Spiritualism. Now they had heard Mr. Chambers, who from the beginning to the end of his discourse had spoken of Jesus Christ. There was no opposition between them. They had been thrilled that evening as they had listened to one who had been in touch with the Master whom he loved, and yet bore testimony to the fundamental principles of the Spiritualist position. Mr. Vanstone concluded by moving a cordial vote of thanks to the lecturer, which was adopted with enthusiasm, and the proceedings terminated.

THE MAY MEETINGS.

(Continued from page 175.)

At the close of the address the Chairman invited questions from the audience, which were answered by Mr. Blake with admirable directness and resource. To the inquiry whether he agreed with the teaching of Science regarding the survival of the fittest as a law of the physical universe and as applying to the whole of life, he replied that he did not think that law applied to man as a spiritual being. A lady who followed gave a new turn to the argument by inquiring whether it was not the fittest part of man—i.e., the soul—which survived death. Did the speaker, asked another querist, referring to a passage in Mr. Blake's paper, suggest that psychic phenomena should be done away with? The answer was in the negative. To the question whether the great power in Spiritualism was not in danger of being dissipated by the multiplication of systems and organisations, and whether this might not be avoided by a general amalgamation of the smaller bodies into one large central organisation, Mr. Blake said that in his opinion we should recognise the needs served by local societies—as many of them as the conditions demanded—but this was not inconsistent with the idea of bringing them all into unity, so that there should be no loose ends. Mr. Eric Godley, the vocalist, referred in question to the drawback to progress involved in inter-society jealousies and rivalries which resulted in the creation of numbers of small centres in a city where one or two large and well-organised societies should be sufficient. Mr. Bla-

in reply, said he recognised the existence of individual jealousies, but these jealousies represented a certain kind of misdirected activity, and he thought they could be controlled and made subservient to a central idea.

"Does not the existence of jealousies disprove our teachings?" asked a lady. Mr. Blake replied that they did not disprove the teachings, they were only contrary to them. Jealousy was not a part of Spiritualism, but it was certainly at the present stage of human evolution an integral part of human nature at large (applause), and he expressed agreement with another questioner who suggested that man possessed a higher nature than the human one. It was because we had not yet unfolded that higher nature that such faults as jealousy were so manifest. By the study of human nature we might locate the sources of these faults and eliminate them.

Several questions turned upon the idea of the foundation of a college or institute for the training of speakers and mediums, and the reasons why the movement had not made greater progress (this last question appeared to turn on the absence of external signs of advance, activities conspicuous in the public eye). Dealing with the first subject, Mr. Blake deprecated the suggestion that it was due to meanness, and instanced the provision of motor ambulances as an example of the generosity of Spiritualists. He was of opinion that if they could go to the main body of Spiritualists with a clear and definite plan, they could obtain the money necessary. He believed that they had those within their ranks who could give liberally to the foundation of such an enterprise. (Applause.) Could Mr. Blake give those present an idea of his plan? was the next inquiry. He replied that he would be glad to do so on paper, and perhaps the journals of the movement would give the plan publicity.

Another inquirer asked whether, in spite of their complaints against the exclusiveness of orthodox bodies, Spiritualists were not in danger of making their own revelation too exclusive to themselves and ignoring the fact that others had revelations no less a part of the truth. Mr. Blake replied that he had come out of a strict orthodoxy into Spiritualism, and he sometimes felt that he was in an even more restricted orthodoxy still. They certainly needed to break down this spirit of exclusiveness and limitation. To do that there was nothing so effective as the spread of true education. On this point and with special relation to the proposed college a member of the audience asked, "How are we to choose those who are best qualified to teach others?" Mr. Blake replied that this was beyond their range, but he thought that judicious selections could be made under the direction of those who inspired the movement and from whom guidance and instruction were derived. Mrs. Stair asked whether the formation of such a centre as had been proposed would not merely result in the creation of another centre of orthodoxy? Mr. Blake admitted that there was such a danger, but if, as they claimed, they were able to come into contact with higher realms of life, they should be able to create conditions in which the spirit of narrow exclusiveness could not flourish. (Applause.)

ALDERMAN D. J. DAVIS opened the discussion which followed. The paper of their good friend, Mr. Blake, was full of valuable suggestions. He wished to emphasise one point which arose out of the subject of unity. He meant *consistency*, which was necessary to unity, and of which they stood in as great a need. He referred to the tendency of speakers to utilise the platforms of the various societies for the inculcation of their own particular subjects, which were often irrelevant to the subject for which the societies stood. The Tottenham Society was an admirable exception. The president of that society always read the statement of principles upon which Spiritualists were agreed before each meeting. It would be well if every chairman did the same thing and kept the speakers to the subject appropriate to their meetings. (Applause.) On the question of a college, the Alderman thought that Spiritualists would have such a college when they deserved it. But it often seemed to him that many valuable books and pamphlets were neglected. Some of these could give them as much instruction as they would gain by a year at a college. He deplored the neglect of their literature, which offered means of education and culture within easy reach. At West Ham the municipal authorities had established classes for teaching working men

and women. He had himself worked in the provision of these classes, but it was a regrettable fact that it was only with the greatest trouble they could get anyone to attend these classes. "You are aiming," said Alderman Davis, "at something beyond your reach instead of taking hold of that which is close at hand."

MR. R. BODDINGTON replied to some criticism from an uninformed member of the audience who objected to the absence of public activity on the part of Spiritualists. He referred to the meetings which had been held at Queen's Hall a short time ago (the critic had suggested that meetings should be held there). There had been no lack of earnest, painstaking endeavour on the part of Spiritualists, but there had often been a lack of public interest. Spiritualism was not alone a question of facts; they had a philosophy founded on these facts, they had even a religious side, since they were dealing with man as a spiritual being. (Applause.)

THE AFTERNOON MEETING.

The proceedings in the afternoon were devoted to clairvoyant descriptions by Mrs. Jamrach and Mrs. Cannock. These were of excellent evidential quality, names and messages being freely given. There were but two failures in the identifications of the many descriptions given, and those which were recognised were frequently of remarkable value as tests of the reality of the clairvoyant and clairaudient faculties employed, and elicited many tokens of admiration on the part of the audience.

MR. G. T. Gwynn presided, and offered some apt introductory remarks: Alderman Davis gave the invocation, and Miss Edith Bolton sang with much feeling "The Gates of Mercy" and "Abide With Me."

There was a large gathering at the evening meeting. After an impressive invocation offered by Alderman D. J. Davis, THE CHAIRMAN addressed the audience. He said he was glad to see so large an attendance, in view of the fear which had been expressed that the times were against them. But in his view these were the times most favourable to their movement if only they rightly appreciated the fact. One of the best demonstrations he had seen in a public meeting of the continuity of life was the exhibition of clairvoyance given that afternoon.

Proceeding to give an account of the work of the Union, the chairman said they had held four conferences during the year 1915 — at Tottenham, Manor Park, Stratford, and Brixton. They had held a propaganda meeting at Peckham in December last, and delegations, camp meetings, and a Social Gathering at Anderton's Hotel were amongst their activities. Their income for the year had been £73 10s., and the expenditure £49 12s. 1d., leaving a balance of £23 17s. 11d. As a propagandist society they welcomed those who were skilled at propaganda work, and any of those who were willing to assist the Union in this way were desired to communicate with the secretary, Mrs. Mary Gordon.

Miss Florence Shead then sang "Lead, kindly Light," after which MRS. MARY DAVIES addressed the gathering. She desired very earnestly to impress upon them that which formed the keynote of Mr. Blake's morning address — the need for unity. Spiritualism to her had been a great light dispelling gloom of every kind, and she cordially confirmed the conclusions drawn by Mr. Blake regarding the supreme importance of the message of Spiritualism to the world. To her it seemed to put revelation on a basis of absolute truth. It was a great life-giver and liberator, freeing us from the bondage of spiritual problems by allowing us the use of the reason. This liberation meant opportunity for the growth of mind and soul. One complaint she had heard was, "How is it I do not develop? I cannot see as you see." The question was sometimes due to a mistaken idea and a consequent endeavour to develop physical perception instead of spiritual. Psychic sight had nothing to do with the physical sense. The senses of the body could not be compared with the senses of the soul. Physical sense perceptions were never the test of ultimate reality. They passed away, but the spiritual was eternal. The spiritual eyes were keener, the spiritual body more beautiful and perfect than the material, and that body we possessed now. From a child she had been able to see and hear with these inner senses, but she had to learn and get clearer knowledge, and it was a great comfort to realise to-day that by getting to understand more about the real part — the spirit — she could exercise healing power and do other things she wanted to do far more perfectly than before. The spirit was a part of God Himself. Our Father wanted to realise Himself through us. The consciousness of His indwelling presence enabled the soul to keep in harmony with the movements of all things. Things that grieved and troubled us would lose all their power over us when we allowed the higher part of our nature its full expression.

(To be continued.)

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QUESTIONS OF THE HOUR.

Two questions which have been very much in the air lately in this movement of ours have been the attitude of the law towards psychic science and the need for a well-organised institution to carry out the training of mediums and speakers and provide facilities for the investigation of the phenomena on scientific lines. Both subjects are of importance, especially to that large body of persons to whom Spiritualism takes the concrete form of a creed to be propagated by active effort.

Let us look first at the legal question. Psychic investigation, as Mr. "Angus McArthur" told us in his recent address before the London Spiritualist Alliance, is plainly prohibited by certain old Acts of Parliament whose provisions as touching psychic science are too antiquated and too much out of touch with modern conditions to be actively enforced except in one particular where the rights of property are concerned. But the fact remains that they are still on the Statute Book, and, although they are practically dead letters, one of the Statutes—the Vagrant Act—is used against those who take money for the exercise of one psychic faculty—that of predicting the future. (We may dismiss for a moment the case of the impostor whose powers are merely of the hocus-pocus kind and whose only concern is the pockets of his dupes.) Here the law can step in without fear of rendering itself ridiculous by employing a weapon which would do even more damage to the State religion than to us who show by demonstration that the State religion in its essential principles rests on a basis of scientific fact. The Legislature is naturally reluctant to take up the absurd position of ignoring or denying the existence of spirits and yet *actively* exerting its enactments against communicating with them. Even in the particular instance to which it confines its attention—forecasting the future—it can only keep itself in countenance by directing its activities to the important question of what Mr. Wem-mick called "portable property"—money must not be obtained under false pretences. It is impossible, says the law, to predict the future—and the abject failures of many of the war prophets lend colour to the claim—therefore any person who professes to do this, and takes money for it, is by the same fact a rogue and brought within the operations of the Vagrant Act.

There is the case as it stands at present, and it may be added that these enactments, which are too obsolete and ridiculous to be brought into active use, have still a kind of "moral" effect. Mr. "McArthur" referred to a provision

in an unrepealed Statute forbidding agricultural labourers to play cards except at Christmas. A malicious person might take all the comfort out of an innocent agricultural party by a threat to put that law into force. A gathering of farm labourers might not be intelligent enough to see that by doing so he would cover himself and the law with ridicule, and that therefore, unless he were a lunatic, his threat was an empty one.

Nevertheless, as we have said, the existence of these out-of-date provisions against psychic science is objectionable. What the Legislature itself thinks of them may be judged from the fact that it has given authority to several societies—the Society for Psychical Research, for instance—to do the very thing which these obsolete laws in effect prohibit. Yet the old weapons are there, eaten with age and rust, but still capable of use against the advance of Science and the justification of Religion. The one argument in their favour is that they contain provisions which represent the only defence of Society against the sharks and sharpers which infest the subject in its lower grades. Therefore we are at one with those who call, not for a repeal of the Vagrant Act and the Witchcraft Act, but for such a modification of them as will recognise the facts of psychic research and legitimatise the position of its followers, reserving their terrors only for the doings of rogues and quacks—those who batten on the community by the aid of psychic faculties, whether real or pretended. Here, then, is a work to which all our friends may set their hands. Pressure can be brought on our law-makers in a variety of ways. The end can hardly be achieved while we are in the throes of war, but the train may be laid and the ground prepared now.

As to the question of a College or Institute, we print elsewhere a report of a meeting held at the residence of those zealous workers in this and other progressive movements, Mr. and Mrs. James McKenzie. It would probably be difficult to centre all the forms of psychic science and philosophy in one institution. Our movement is very large, various, and far-reaching. It is vaster in its activities than some of its followers appear to realise. It includes many thousands who are but slightly interested in its corporate activities, who do not belong to societies or lodges, and who are opposed to the organisation of Spiritualists as a separate body. It has seemed to us that the call for organisation and centralisation is mainly a matter for those who are concerned with the more scientific and secular aspects of the subject. It was a splendid thing for Christianity on its mundane side when it was captured by the Emperor Constantine and placed in a position of power and authority with an organised Church and hierarchy. But its spiritual quality and influence received thereby a shock from which they are only now, after many centuries, beginning to recover. That was because the spirit of the revelation was forced into earthly channels, and the Church sought to control not only the bodies, but the souls of its members. We can organise by rule and precept a community of persons, whether regarded as bodies or minds. The association of the same persons as *spirits* is another matter. It ignores all external codes, and is governed entirely by the universal laws of attraction and repulsion. It is towards the unfettered operation of those higher laws we are working. Even to-day we can trace faint lines of spiritual demarcation that cut across all the artificial divisions marked out by creeds, sects and organisations, uniting those who seem to themselves to be entirely unrelated to each other so far as their external groupings are concerned. So that when we are asked to consider the question of organisation, there is always this large reservation to be kept in mind.

None the less, there is a very real need for all agencies—whether institutional or otherwise—that will tend to the worthier presentation of this great subject of ours. There is room for a centre at which the subject of mediumship shall be systematically studied, and its results made available for students and investigators under the best conditions, quite apart from the question of propaganda. Many earnest and thoughtful people are now turning of their own accord in our direction, and although some of them (as we know from experience) are content to rely on the published evidences for their convictions, others demand personal demonstrations in phases of the phenomena which are not easily accessible. A practical study of psychic phenomena would tend to eliminate the large body of theorists who darken counsel by discussing the subject from the standpoint of imagination rather than experience. Much has been said about the need for education in platform work. But education is a sadly abused term: it often means merely education in letters. It is not an unknown thing for University graduates to discourse foolishness in immaculate phraseology and for untutored peasants to teach illuminating doctrines in an uncouth dialect. If to an orator of character and intelligence we can impart the ability to clothe his ideas in correct English, that is so much to the good. But as the facilities for this form of education abound, it is hardly necessary to found an institution especially for the purpose, although it might well be part of the curriculum of any organisation designed to place the whole subject of Spiritualism on a higher level.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 5TH, 1886.)

In the "Life, Letters and Correspondence of H. W. Longfellow," by his brother, Samuel Longfellow, recently published, frequent allusion is made to Spiritualism, and thoughts and incidents co-relative to the subject are not uncommon. In the journal of the poet, under the date of November 21st, 1859, is recorded the following:—

This morning I dreamed that Charles Sumner had returned, and that I had seen him. I was awakened suddenly by the sound of two cannon shots. It was the salute of the British steamer in Boston harbour. So, after breakfast, I went into town, and, sure enough, in the little parlour in Hancock-street, I found him.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

On Thursday, the 18th ult., at an advanced age, there passed to the higher life Mr. T. Troward, late divisional judge of the Punjab. Mr. Troward, who resided at Shiplake, Henley-on-Thames, will perhaps be best remembered as the author of two thoughtful works, "Bible Mystery and Meaning" and "The Edinburgh Lectures on Mental Science."

PASSING OF MR. WILLIAM STREET.—We learn from Mr. F. T. Blake, the hon. secretary of the Bournemouth Spiritualist Church, of the passing to spirit life, at midnight of the 23rd ult., of a greatly esteemed and most active officer of the society in the person of Mr. William J. Street (brother of Mr. Percy R. Street). His mortal remains were interred in the Bournemouth Cemetery in the presence of a large concourse of members and friends, the service, which was deeply impressive, being conducted by the president of the society, Mr. Howard Mundy, assisted by Mr. Harry Hiscock. We tender our respectful sympathy to the relatives and friends of the deceased.

SIR OLIVER LODGE ON LIFE AND DEATH.

The following is an abridged report of an open lecture on "Life and Death," delivered by Sir Oliver Lodge to the Birmingham University Guild of Undergraduates on the 16th ult.

Sir Oliver, who was cordially received by a crowded audience, said that to-day Death was the one transcendent item of intelligence. There were few families in the land that had not one death to deplore, and every day anxious eyes scanned the newspapers to see who more was gone, or who more was wounded, or, still worse, who more was missing.

In the course of his address, Sir Oliver said:—

I begin with the meaning of the term "Life." Used in many significations, it is unlikely we can escape ambiguity. I use the term "Life" as the vivifying principle which animates matter, and differentiates it from what is often called dead matter. We must admit that the term "dead matter" is often misapplied, particularly in regard to purely inanimate things like stones; nobody ever thought these things were alive, and inorganic is all that is meant. "Dead" implies absence of the vivifying principle.

Again, when animation has ceased, the thing we properly call "dead" is not the complete organism, but that material portion which is left behind. We know too little about that vivifying principle to be able to make safe general assertions. Life itself is always beyond our ken; we can but know its manifestation. Life has to be considered *sui generis*, nor can it be expressed in terms of something else.

Electricity is in the same predicament. People sometimes say, "What is electricity?" Well, it is itself; it is not something else. What is matter? Again, it is itself, I suppose. These things cannot be expressed in terms of something else. No more can magnetism; no more can life.

Life is not energy any more than it is matter. It directs energy. From the sea-shell to the cathedral specific distributions of energy take place—from a firefly to an electric arc, from the song of a cricket to an oratorio, life makes use of any automatic activity or transferences or declensions of energy that are going on. By declensions, I mean the law of dissipation of energy—that energy is always trending down hill. Life can make use of it. In especial it makes use of the ether tremors which reach the earth from the sun. It does not work itself, but it causes effective work in that organism that it controls and vivifies. It determines in what direction that work shall be done. It is a plain matter of fact that it does this: we do not understand the method. And thus indirectly life interacts with the material world.

One way of putting it is to say that it times and it directs. It runs a railway engine, let us say, not like a locomotive, but like a general manager.

So it enters into battle with a walking-stick, but guns are fired to its order. It may be said to aim and to fire. One of its functions is to discriminate between friend and foe.

Energy controlled by life is not random energy. The kind of self-composition or personal structure built by it depends upon the kind of life unit it is training, not upon the pabulum which is supplied.

We may say that in the process of evolution there have been some great stages like Mendelian mutations. Starting with a uniform ether you may first suppose it organised into specks which we call electrons; then these electrons associate themselves into systems constituting atoms of matter, and from matter comes the whole inorganic universe. Then an astonishing departure comes, the living cell or protoplasmic complex which life can utilise for manifestation or development. And, after that, a brain cell, a physical organ for the rudiments of mind, followed by further mental development, until consciousness becomes possible, with subsequent sublimation of consciousness into ethics, philosophy, and religion.

Something of this kind of evolution must have gone on in the mysterious course of time.

Now I come to the meaning of the term "Death."

Whatever life may really be, it is to us an abstraction, for the word is a generalised term signifying that which is common to animals and plants as well as to men. To understand life, we must study living things to see what is common to them all. An organism is alive when it moulds matter to a characteristic form and utilises energy to its own purposes; a living organism, so far as alive, preserves its complicated structure from deterioration or decay.

Death is the cessation of that controlling influence over matter and energy, so that thereafter we see the effects of uncontrolled activity when chemical and physical forces supervene. Death is departure, or separation, or severance of the abstract

principle from the concrete residue. The term only applies to that which has been living.

Death may therefore be called dissolution, separation—the separation of the controlling entity from the physico-chemical organism. It may be spoken of in general and vague terms as the separation of soul and body—if soul is used in its lowest denotation.

At any rate, death is not extinction. Neither the soul nor the body is dead or out of existence. The body weighs just as much as before; the only properties it loses at the moment of death are potential properties. And all we can assert concerning the vital principle is that it no longer animates that particular organism.

As vitality diminishes the bodily deterioration known as old age sets in; something beyond deterioration results in death. It turns out, on inquiry, that old age and death are not essential to living organisms. They represent the wearing out of certain powers so that organism is hampered and cannot achieve results that the younger machine could.

The parts which wear out are accreted, or supplementary, portions appropriate to developed earth life. It does appear probable that the progress of discovery will postpone the deterioration which we call old age for a longer time than at present.

Death appears to be the prerogative of the higher organisms, and seems to have been introduced because it was useful to the race. Continued life of the individual beyond a certain stage was not practically useful. So with the higher organisms death was introduced, "not from absolute intrinsic necessity," says Weismann, "but on grounds of utility."

When we say a body is dead we may be speaking accurately. When we say a person is dead, we are using an ambiguous term. We may be referring to his discarded body and speaking with precision. When the reference is to the person himself, though we are speaking popularly we are not speaking quite accurately.

He has gone, he has passed on—or, as Browning says, "He has passed through the body and gone." But he certainly is not dead in the same sense as the body is dead. It is his absence which allows the body to decay. He himself need be subject to no decay.

Rather, he is emancipated, freed from the burden of the flesh, though he has also lost the terrestrial activity which bodily mechanism conferred upon him. His accustomed machinery for activity has been lost, or rather it is out of action; it is dead.

After dealing with the abuses and superstitions which had resulted from associating the idea of continued personality with the dead body and concentrating attention on graves, worms, and epitaphs, Sir Oliver said:

There is no extinction. The change called death is the entrance to a new stage of existence. Life is continuous; the conditions of soul existence remain precisely as before. Circumstances have changed for the individual, but only in the sense that he is now aware of a different group of facts. The change of surroundings is a subjective one.

The universe is one, not two. Literally, there is no other world, unless you mean other planets. The universe is one: we exist in it continuously all the time, sometimes conscious one way; sometimes conscious another; sometimes aware of a group of facts on one side of the partition, sometimes on the other; but the partition is a subjective one. We are all one family all the time as long as the link of affection is not broken. And for those who believe in prayer, to cease from praying for the welfare of their lost friends because of their physical inaccessibility—though spiritually they may be more accessible—is to succumb to an evil based upon ecclesiastical errors and to lose an opportunity of happy service.

PUT on gladness that hath always favour before God, and is acceptable unto Him, and delight thyself in it; for every man that is glad thinketh good thoughts, despising grief.—WALTER PATER.

FEAR AND FATALITY.—"The thing that I feared is come upon me" contains a lesson which is fully explained by the workings of the large (subconscious) mind: whatever we fear in our minds we thereby tend to attract in our circumstances, and that same fear inhibits our resisting powers and renders us an easy prey to its effects. Fear is a potent cause of ill-health, as also are all of the negative emotions: fear, anger, jealousy and rage are all of them typically bad emotions, and engender definite toxins or poisons in the body which produce their depressing or harmful after-effects. The person who suffers from habitual ill-temper suffers also from auto-poisoning and cannot expect to be either healthy or well.—"Nerve Control" by H. Ernest Hunt.

FROM THE ANGELS' VIEW-POINT

"A Talk about Angels" is the title of a very suggestive paper by the Rev. R. J. Campbell in a recent number of the "Illustrated Sunday Herald," in the course of which he says:

Why should we assume that man is the universe's highest product? As Sir Oliver Lodge says, it is far more likely that there exist order upon order of beings, successively greater than we, till we come to the great God Himself, who is the life and goal of all.

That these should be invisible to us is only to be expected. For visibility is a matter of etheric vibration, and the vibrations which constitute our total sense experience—that is, make up our world as it appears to us—are comparatively few in number. We are able to see a spectrum of five or seven primary colours, but there may be seven millions for aught we know. The world we don't see is no doubt a more glorious spectacle than the one we do, and as full of busy inhabitants—most of them better ones, let us hope.

A brilliant friend of mine in Brighton, a medical man, once scandalised an audience to which he was lecturing by telling his hearers that he had no doubt whatever but that we were surrounded by orders of beings invisible to us but far more advanced than ourselves, and with interests and pursuits of their own better worth entertaining than merely looking after us.

It made some people feel creepy, and others resent the suggestion that angels, if angels they might be called, could have any more important work than that of shepherding the human race.

What sublime egoism we poor earth-bound creatures are capable of! That the majestic masters of the spheres should have anything else to do besides fussing about us and our doings seems to some folk intolerable. It does not follow either that these higher beings have ever been on our earth at all. Angels are not necessarily our deceased kindred.

When we sing Newman's "Lead, kindly Light" most of us take for granted that the closing lines—

"And with the morn those angel faces smile,
Which I have loved long since, and lost awhile"—
refer to persons whom the writer had loved and lost in early life.

But according to Archbishop Alexander that was not the case. As a child Newman used to have supernormal vision of angel faces. As he grew older he gradually lost the power of perceiving them, to his own great regret. He never for a moment thought of them as beings who had once lived in the flesh. Now this is what I have in mind when I say that it is reasonable to suppose that there are orders of beings higher than ours to whom the things that disquiet us are seen to have no real existence, to be in fact phantoms of the mind.

They may never have had to battle as we have, never have had to struggle and suffer. But on the other hand, we know some beautiful things from the inside which they cannot. And this is why doubtless some of the saints of old have so often declared that in certain ways we were privileged above the angels.

When we get up (as one day we shall) to the vantage point from whence these higher beings survey our difficulties and deprivations we shall see that there is nothing really to worry about—that none of the things necessary to our happiness are ever lost.

The security of those we care for is of the utmost importance, but then nothing has really ever impaired it. Nothing can be slain that is essential to life, it only rises from one place to another, and waits for us to ascend thereto. Nor can we ever lose or forfeit aught that is truly ours. For that which we are is the complement of what we possess, and its sure guarantee in fields elysian.

A friend getting well into years said a most suggestive thing to me the other day. Speaking of the horrors and disillusionments of the present period of wars and tumults and private sorrows, he remarked:

"Yes, it is all very terrible on the outside. But when you are as old as I am I think you will come to distrust appearances, and to feel as I increasingly do that somehow the good in life is invulnerable, and one learns better how to wait with impatience and without misgiving for the dawn of all."

It is reported that at the request of the Italian Government, Sir A. Conan Doyle is going out to the Italian front.

THE ADVANCEMENT OF PSYCHIC SCIENCE.

An unusually interesting meeting was held on the 23rd ult. at the residence of Mr. J. Howat McKenzie, 1, Stanley Gardens, Notting Hill Gate. The meeting was called at the instance of Mr. Gems and Mr. Horace Leaf, to discuss the many new aspects and needs of the Spiritualistic movement at the present time. Twenty-two persons representing various interests, and including the Editors of *LIGHT*, the "Two Worlds," and the "Psychic Gagette," were present, and amongst those unable to come, but sympathetic with the object of the meeting, were Lady Muir McKenzie, Mrs. Despard, Miss Estelle Stead, Mr. "Angus McArthur," and Mr. Ernest Hunt. Mr. Richard Bush occupied the chair, and called upon Mr. Leaf to open the discussion. Mr. Leaf said that there was a general opinion abroad that the psychical movement was not succeeding in making the headway it ought, in permeating either the general or the religious life of the country at the present moment. This was not owing to the nature of the message it had to present, but to the timid and faulty manner of presentation. The organised Spiritualistic movement numbered over three hundred societies, associated in a National Spiritualistic Union, which had done excellent work, but was not fully representative of the real strength of the cause, as many good societies were not affiliated through lack of interest in this Union. There were not more than fifty or sixty qualified exponents of the subject in the country, so that very often the society platforms were occupied by those who, while doing their best, did not recommend the subject to thoughtful inquirers, and were a grave hindrance to progress. The movement might be called semi-organised under the National Union and twenty District Unions, but driving force was needed. A suggestion had been for many years before the National Union for the establishment of a Training College where suitable people could be educated for the work. This was the only way in which other religious bodies had made headway, and was absolutely necessary. Money was required for such a scheme, and better organisation before money could be secured; such a council, perhaps, as would command respect and confidence. In instance the splendid response to the Ambulance Fund engineered by the "Two Worlds," to show that if reliable people undertook the matter money was freely forthcoming.

Other points mentioned by Mr. Leaf of practical importance were a Summer School, to focus and strengthen some of the best elements in the societies, and a chair of Psychic Science at a University.

If all present agreed that such a Training College as had been mentioned was desirable, should the National Union be urged to proceed with their scheme, and if they did not see their way to go forward with it, was there room for a separate organisation, which would find a nucleus among the various unaffiliated societies, to make a determined effort to spread the knowledge and reputation of Spiritualism amongst a wider public by better trained exponents?

Mr. Bush next called upon Mr. McKenzie to put before the meeting some views which he held regarding the psychical movement to-day.

Mr. McKenzie stated that he had great sympathy with the proposals of Mr. Leaf, and recognised the need for all of them—for better organisation in the existing movement; for the raising of the status of the public platform, for a Summer School—a small attempt in this direction was in hand by Mr. Vanstone—for the endowment of a Chair at a University—which would require much money and much time. His own interest lay more directly in the scientific aspect of the subject than in the religious, as he felt that for lack of the former not only many inquirers, but the movement itself, stumbled and made but poor headway. He should like to propose that some central institution or College for Psychical Research should be established in London, having its own suitable rooms, and its own organisation and mediums. Such a college would undertake the demonstration of materialisation, clairvoyance, psychometry, spirit photography, hypnotism, and magnetic forces to its members all the year round, and in

addition organise lectures and developing classes, as well as undertake valuable research work with advanced students. A centre of this sort would develop mediums and exponents of the subject such as the National Union required, and could organise these for the benefit of the country, and also bring demonstrators of the science from abroad if necessary.

Through his public lectures and writings, many persons of good position and education had come to him asking how they might continue their researches, and after having recommended them to private mediums, and introduced them on to the London Spiritualist Alliance, which had done some excellent work during the past year, there was no further help available, and they often came to a standstill. This was a sad state of affairs, and could not continue in face of the present need. His suggestion would be that the societies should go on as they were doing, putting as much energy as possible into their work, but that others, by means of such a new and needed institute, should supply driving-force from the top by securing the interest of influential persons who were quite ready to help the movement if a way be shown them. The need of to-day was for demonstration, and he believed that many members of the Theosophical and Psychical Research Societies felt the need for opportunities of practical experiment acutely, and would welcome such an institution.

A long and earnest discussion followed, in which the legal aspect of mediumship bulked largely. Among those who took part were Mr. Morse, Mr. Gow, Miss Scatcherd, Mr. Wake Cook, Mr. Gems, Mr. Bush, Messrs. Ernest and Percy Beard, Mr. Macbeth Bain, Mrs. McKenzie, Mr. A. T. Connor and others. Hearty sympathy was expressed freely with both the points of view before the meeting. They aimed at meeting different needs, and helping different persons, but were united in their desire to see the whole science elevated.

A small committee was formed to consider the points of interest voiced in the gathering, and to decide what additional steps should be taken to further the matter.

Letters are invited from those who feel a sympathetic interest in the subjects discussed at the meeting. They can be addressed either to the Editor of *LIGHT*, or to others engaged in the promotion of the ideas put forward.

R.

"UNIVERSALISM" v. CHRISTIANITY.

Mr. Edward Drake, the author of "The Universal Mind and the Great War" (C. W. Daniel, 2s. 6d. net), describes his book as "Outlines of a new religion, Universalism, based on Science and the facts of creative evolution." In his view we can only get over the terrible conflict created in our mind and our reasoning by the European way by facing courageously the facts of science and reality. "Understanding the struggle of the universal mind against matter, we also understand the conflict in the higher and highest regions of creation." Humanity is pursuing its highest ideal, freedom all over the world, but "this aim can only be attained by fighting in the same way as the universal mind has been battling with matter." We are assured that "if we persist in the old belief that a good God is controlling and watching over civilisation and progress, and that we have only to act the part of pacific onlookers, we shall be greatly disappointed." Mr. Drake's new religion is, of course, much superior to both Buddhism and Christianity. "The ideals of the latter," he says, "reside in another imaginary world, our ideals reside in this world with all its realities. . . . Christianity is the negation of conflict, the negation of existence." Here evidently speaks one who knows, and knows that he knows. The only objection to which his statement is open is that to the man or woman who is a convinced Spiritualist and who also seeks, however imperfectly, to follow the teachings and example of Jesus, Mr. Drake's "imaginary world" is a real one and the negations he associates with Christianity are imaginary. Instead of being a "negation of conflict," the true acceptance of that faith involves the very sternest kind of warfare—that which is waged not on the plane of material force but with spiritual weapons against spiritual foes.

D. R.

DR. ROBERT CHAMBERS ON PHYSICAL PHENOMENA.

(FROM "LIGHT" OF MAY 1ST, 1886.)

The following description of a séance, held at my house thirty years ago, is taken from a letter written at the time by Robert Chambers to a friend interested in Spiritualism, who kindly allowed me to copy it. The medium was a servant who lived six years in my family. Beside Dr. Chambers there were three guests present. I do not give their names at length, for some have left this world, and the mention of them in this connection might not be agreeable to survivors. For the same reason a few words here and there are omitted. Their place is marked by points.

DR. CHAMBERS' ACCOUNT.

As soon as we were settled after tea, raps were heard within the table, and the spirits were consulted as to our relative positions in the circle, which being adjusted to their content, we proceeded to converse in the usual manner. . . . We found that the spirit of Captain M., the husband of Mrs. M., was present. He was first recognised by his characteristic knock. . . .

At my suggestion he was asked to make himself sensible to her at this moment. At the same time the lights were removed, all but that of a low fire, in order that the medium should see him, should he become visible. The girl then declared she saw the spirit (describing him by recognised traits [I remember that one of these was the scar of a cutlass wound on the cheek.—S. E. De M.]) standing in a raiment of black velvet, fringed with gold, beside his widow, and preparing to touch her. By and by, as we sat in breathless silence, Mrs. M. said she felt something cool and soft touching her head. Now he was kissing her under the chin, as he used to do in life. Some of the company said they saw lights playing about her face. Her hands shook and twitched about the table where they rested. . . . I asked if I might be favoured with some sensible proof of the presence of the spirit. The servant then said she saw Captain M. come along behind the circle to me. Now he was at my side. Now he was putting his hands on my head. Mrs. — and others professed to see my face illuminated. For my own part, while perfectly prepared for some peculiar feeling, I was sensible of nothing beyond a cool *aura* on my hands below the table, if even that were real. After some other experiments of the kind I was led by something in the conversation to put the question: "Can I be informed of any means by which I might gain greater patience under irritating thoughts and circumstances?" —a complaint I have lately been suffering from, and of which I have the grace to be ashamed. The answer was: "Do not study too much," Mrs. De Morgan repeating the alphabet. This is very remarkable, for it is my belief that a studious life is a cause of irritability. I had, moreover, expected a religious answer instead of one so rational as this.

It then occurred to me to test the reality of the noises by requesting that they might be transferred from the table to the paneling of a bookcase against the wall five or six feet distant. After a little time they began to be heard against that paneling, and we carried on some conversation with them in that situation. Thus it became quite certain that there was no trick in the case. Whatever else may be fallacious, the noises are a verity. It took some time to get them back to the table. We then endeavoured to get the spirits to move two pieces of paper into contact on the table, but they declared that for the present this was a feat beyond their power. . . . Believe me, dear Miss D., very sincerely yours,

R. CHAMBERS.

February, 1857.

Whether from the greater strictness now observed in the application of tests, a process in itself unfavourable to the production of genuine spiritual phenomena, or from unwillingness in those present to believe them genuine when they occur, it is certain that raps do not come now so readily as they did many years ago; and I believe many candid inquirers question their having ever really been heard.

Resting on my own unsupported statement, I should not venture now to say much about this phase of the manifestations; but under the shelter of Dr. Chambers' name, I may follow his declaration: "Whatever else may be fallacious, the noises are a verity," with a few words upon these "noises" and the manner of their production.

The young woman through whose mediumship these and very many other phenomena occurred could never obtain

raps when alone, neither could I, except on one occasion. They came very freely when she was sitting beside me on the left. She said that as each sounded she felt a gentle blow on her shoulder, which passed down her arm like a very slight electric shock. This feeling became weaker as the rapping went on. . . .

S. E. DE MORGAN.

SIDELIGHTS.

"Psychic Science in Parliament," Mr. "Angus McArthur's" valuable and interesting address, given at a meeting of the London Spiritualist Alliance held in the Salon of the Royal Society of British Artists, Suffolk-street, on March 18th, 1916, has now been published as a pamphlet, and may be obtained at this office, price 2d., or post free 2½d.

"Sufism: Omar Khayyam and E. Fitzgerald" (Sufi Publishing Co., 2s. 6d. net), is an interesting little study of Omar's famous poem. The author, Mr. C. H. A. Bjerregaard (whose portrait appears as a frontispiece) expresses regret that the writings of the Persian sage are only known to the great mass of readers through the translation of the Rubaiyat by Edward Fitzgerald, and claims that Fitzgerald was not "faithful to his master and model," attributing to the Sufi sentiments that are at variance with Sufi teaching. The author then enters on an exposition of the true nature of Sufism and a commentary on the Omarian poem. The Rubaiyat and its true meaning has been such a fertile theme of discussion during recent years that Mr. Bjerregaard's little work should find a welcome amongst the many students to whom the Rubaiyat is a poem of perennial interest.

Mr. K. Browning's "Notes and Index to the Bhagavad Gita" (Theosophical Publishing Society, 1s. 6d.) does not pose as a commentary on the "Gita," but aims simply at giving the beginner some general notes and enabling him to find any quotation which he may require and which may also serve as a guide to the study of the subjects dealt with. While it seems to Mr. Browning that interpretations of allegories are chiefly useful to him who thinks them out for himself, he indicates that there are inner meanings in the Gita which will well repay the effort to understand them. These Notes pack a great deal of information into a very small compass.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

"Where is the Soul during Unconsciousness?"

SIR,—I think Colonel Begbie's "little incident" has a strong bearing on the question under dispute.

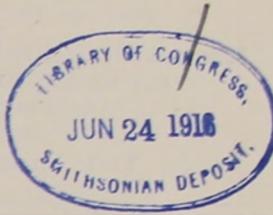
What do we mean by unconsciousness? We mean no more than that the senses are dormant in relation to our universe. For in sleep or coma the subject still remains a self-conscious subject; sleep, indeed, is ordinarily defined as a *state* of consciousness and, if the self does not exist in sleep, a new self, for each of us, is created every morning when we wake! The soul of man in sleep is set free from the inhibition of the senses which tie him as a subject to our universe: the brain *inhibits* the full purview of self-consciousness, so that what we term unconsciousness really marks the freedom of self-consciousness from certain forms of inhibition. The state of sleep is a state *free from* the inhibition of the senses.

Colonel Begbie's grandson, free in self-consciousness, did what many other children who come "trailing clouds of glory" are constantly doing. Free from the inhibition of the senses, he was open to communion with his mother. How many of us in childhood have had like experience! How many of us, in fear of ridicule or misunderstanding, have kept secret to ourselves this mystic experience!—Yours, &c.,

F. C. CONSTABLE.

A VISION OF THE CROSS.—In a letter written to his mother at Eastbourne, a sergeant in one of the battalions of the Royal Sussex Regiment in France says:—"This morning, May 22nd, about 12.30 or 1 o'clock, we saw a most beautiful white cross in the sky. It sailed along until it reached the moon. I think everyone about here saw it, and for about ten or fifteen minutes there was not a shot fired. There was absolute silence on both sides. We are wondering what this vision means."

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[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

In the volume, "Fragments of Prose and Poetry," by F. W. H. Myers, published after his departure from this life by his widow, we find a chapter, "The Final Faith," containing some passages which throw a vivid light on the career of an aspiring soul. Myers was marked out by destiny as an intellectual pioneer. His life was a great quest which in the end was greatly accomplished. In the chapter referred to he writes:—

My history has been that of a soul struggling into the conviction of its own existence, postponing all else to the one question whether life and love survive the tomb. That conviction has at last been granted to me.

He then proceeds to examine the extent to which the assurance he had reached had proved "an inspiring, a controlling creed." He handles the question in his own fashion of consummate ability. He cannot, he says, in any deep sense *contrast* his later creed with Christianity. Rather he regards it as a scientific development of the attitude and teaching of Christ.

I look upon Christ as a Revealer of immortality absolutely unique, as the incomparable Pioneer of all wisdom that shall be learnt concerning unseen things.

Nevertheless he holds that a new discovery is needed—a discovery "to be made by the whole set and strain of humanity." He calls "for the devotion of a world-wide labour to the deciphering of that open secret" which has baffled so long the too hasty or too self-centred striving of men. And he holds that "such an inquiry must be in the first instance a scientific and only in the second instance a religious one."

In that conclusion of Myers we see a notable illustration of the process we referred to lately—the confirmation by Reason of that which is first seen through the intuitions. Religion announces a life beyond, but the stage arrives when that which it proclaims has to be certified by Science that it may become a truth in the mind as well as in the soul. In the following striking passage he applies his newly-acquired knowledge to the problems of earth-life:—

I believe in a progressive moral evolution no longer truncated by physical catastrophes, but moving continuously towards an infinitely distant goal. This short creed, I think, is all that existing evidence warrants, and is enough for the needs of life. It proves to me that it is to my interest to live at my best; it inspires the very strongest hopes which can excite to exertion. On many men I feel sure it will exercise a more striking effect. And be it noted that whatever effect this creed does exercise it will exercise inexorably and persistently—with the inexorable persistence of known and permanent fact.

He has indeed an abiding faith in the changes which a knowledge of a life to come will effect in the moral welfare of the world. He confesses that his own career was "a long struggle to seize and hold the actual truth amid illusion and fraud"—a confession that will awaken a sympathetic response in many who have passed through similar experiences. One is glad he set down that testimony. It will be infinitely helpful to some who are still struggling to find a sure footing, and it will stimulate all who are working to make the way plain.

In the book under notice (it is not a new book, by the way, having been published in 1904), Myers pays a fine tribute to the genius of Edmund Gurney, who was so closely associated with him in the work of Psychical Research. Gurney was "the first Englishman who studied with any kind of adequate skill the psychological side of hypnotism." And, like Myers, his contribution to psychical studies generally was of permanent value. His mind was of the analytical and logical type. His portrait, which is in the volume, shows as much—a great power of detachment and immense energy. He was a man scrupulously exact in method and therefore not capable of making strong impressions on the popular mind, which prefers large generalisations rather than precision in details. "Few men," observes Myers, "have done work more vital than he."

Not by emotion but by evidence, by facts and not by rhetoric—himself not greatly hoping—he has helped us towards the eternal hope. He has gone, but he has already done what he could to console us. Not all in vain did his heart grieve for human woe. He beat against the bars of our earthly prison-house, and he has forced a narrow opening through which we seem to breathe immortal air.

Gurney passed away almost a generation ago, but his work and his name, like those of his associates, will live through the ages.

"The White Ghost Book," by Jessie Adelaide Middleton (Cassell & Co., Ltd., price 5s. net), is the last of a remarkable trilogy of "ghost books," and is especially interesting by reason of the attention it gives to the question of psychic photography, four out of the eight plates the book contains being reproductions of spirit photographs. A few of the ghost stories are old friends, but there are a considerable number with which we make acquaintance for the first time, and some of these latter are of especial interest, bearing suggestively on problems and experiences familiar to students and investigators. The author gives a remarkable story of a haunted house as narrated by Miss Marjorie Patterson, the actress and novelist, to which by way of addendum Miss Patterson adds the story of a curious experience in a cottage near Scarborough. Her room, although bright and sunny, gave her a sense of depression, of which she complained to her mother who was with her, adding that when sitting by the window she had a sensation of deadness at the side of her body, for which she could not account. Before her mother could reply the

woman who owned the place came in. "Isn't it a pretty view?" she remarked. "It was such a comfort to my mother. She had paralysis, and used to sit by that window for hours looking out." Miss Patterson thought this very strange, but it is a type of experience familiar to hundreds of psychically-endowed people.

• EXPERIMENTS ON LEVITATION.

BY BENJAMIN DAVIES.

I have read Dr. Crawford's recent articles in *LIGHT* on levitation with the greatest interest. It was fortunate that the work was in such capable hands as those of Dr. Crawford, and fortunate also was Dr. Crawford in having at his command so splendid a mediumship as that of Miss Goligher. The entire work seems to me so astonishingly precise in its details that now we may hope, after ages of groping in the dark, that some definite progress in the scientific sense has been made, and some approach to a scientific basis laid.

I am the more interested in Dr. Crawford's articles owing to the fact that I myself, twenty-two years ago, under the direction of Sir Oliver Lodge, attempted to carry through a work of similar kind with a medium in Liverpool. The experiments, however, remained unfinished owing to the departure of this medium for China. The little work that was done, and the results obtained, though apparently quite satisfactory, remained unpublished, because I never could get rid of a suspicion always at the back of the head that possibly I had not been sufficiently careful in my observations. In the light of Dr. Crawford's articles, however, I purpose to publish them.

In 1893 I came in touch with Mr. Duke in Liverpool, whom I found a powerful physical medium. He invited me to his house to witness levitations. I went, together with my wife. In the twilight of a summer evening we sat down with the family to witness the levitations of a heavy table. Mr. Duke alone sat at the table. I was invited to examine everything, and Mr. Duke seemed glad and eager for the opportunity of showing what could be done. It was a large mahogany table, and the medium sat on a small chair at one end of it. The distant end of the table levitated quite easily, and apparently without any effort on the part of the medium.

The medium's little daughter afterwards sat on the distant edge of the table, and still the table levitated, its surface rising 30deg. or so in the air. It all seemed very remarkable.

To anyone who knew anything at all of the foundations of mechanics it seemed altogether a strange phenomenon, for the very first thought that suggested itself was that concerning the seat of reaction. Where was the reaction? The chair seemed immovable, though one felt that it should have shifted.

I then placed one hand on the table under the palm of Mr. Duke's left hand, and my wife placed her hand under his right hand. Neither of us felt any inordinate pressure—not more in fact than the weight of a pound or so—yet the table, with its living load at the distant end, moved quite easily. The evening was spent in repetitions of the above experiment, and I concluded that here, surely at last, was something quite definite and great as a phenomenon, and I decided to follow it up.

Mr. Duke also was quite anxious to join in the quest, and at a later date, after arranging with Sir Oliver Lodge, we decided to continue the experiments in a room in the Physical Laboratory of the University College in order that the observer might be certain of the environment, though it seemed wrong to question the genuineness of Mr. Duke's results. Mr. Duke was quite agreeable to the arrangement, though he said he was less successful with tables other than his own.

Before proceeding to hold sittings in the laboratory it was decided to design instruments for recording the forces acting on the table during levitation. The design was determined upon and the instruments were made. This meant a considerable delay and many weeks of valuable time were lost.

We shall proceed later to describe the apparatus and the results obtained by means of them, but it may be

mentioned here at the outset that the results, assuming they were genuine, showed definitely that the forces exerted on the experimental table during levitation were not physical forces acting through the hands of the medium at all, but forces, physical or otherwise, acting independently and directly on the table. Dr. Crawford has now shown how the forces act and their points of application, and this, should it turn out to be true, is a discovery of first-rate importance, though it does not finally dispose of the question as to the seat of reaction.

THE DESIGN OF THE INSTRUMENTS.

In order to make matters quite clear it may be mentioned here that I never saw Mr. Duke lifting even a small table clear of the floor, and I have the impression that he said he had never succeeded in doing so. A four-legged table had generally a movement in one plane only: it would be drawn towards the medium, resting on two legs, or be pushed from him resting on the opposite two legs.

The instruments were therefore designed to measure and record the forces involved in these movements made in one plane.

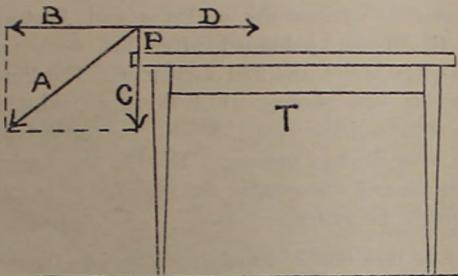


FIG. 1.

Fig. 1 makes clear the method of observing: "T" is the table standing on four legs. If a non-mediumistic sitter places his hands at "P" the table can be tilted, pivoted on the two legs nearest him. The force "A" actually exerted on the table to produce this movement has certain magnitude and direction depending on the weight of the table. This force "A," as is well known, can be resolved into two forces at right angles to one another. In this case now under consideration the resolved forces are conveniently "B" and "C"; "B" in the horizontal plane of the table and "C" vertically downwards. If, therefore, "B" and "C" are measured the actual force exerted on the table becomes known as well as its direction, for $A = \sqrt{(B^2 + C^2)}$. Euclid I, 47.

Furthermore, the table may tilt (as it often did under Mr. Duke's hands) on the distant pair of legs as pivots, in which case there would be a horizontal force D exerted in conjunction with a vertical force C. The actual force acting on the table would then be $\sqrt{(D^2 + C^2)}$, and its direction from the horizontal is at an angle whose tangent is C/D. If, therefore, we design an instrument to measure the forces B, C and D we have the means for obtaining the data for calculating the actual magnitude and direction of the forces acting through the hands of a normal person on a table tilting in one plane only.

It was decided to make these measurements by electrical means, though I perceive now that neater ones of mechanical design might be made to do the same duty.

The pressure apparatus consisted of a very shallow wooden trough, 14in. x 16in. x 3 1/4 in., with a lid which we shall call the "pressure board." The pressure board was held clear of the upper edge of the trough, and held there elastically by four spiral springs within. Between the pressure board and the floor of the trough were placed four columns of carbonized cloth that could be compressed by downward pressure on the board. Through these columns of carbon an electric current was maintained; and the strength of this current was in a rough way proportional to the compression and therefore proportional also to the pressure on the board.

In this way the strength of the current obtained through the carbon was a measure of the downward force acting on the trough. Similar sets of columns of carbon were placed within the trough to measure the to and fro forces B and D acting in

the horizontal plane. Such an instrument, secured to the table, would furnish the means of measuring the forces required. The exterior of the pressure apparatus and section are shown in Fig. 2.

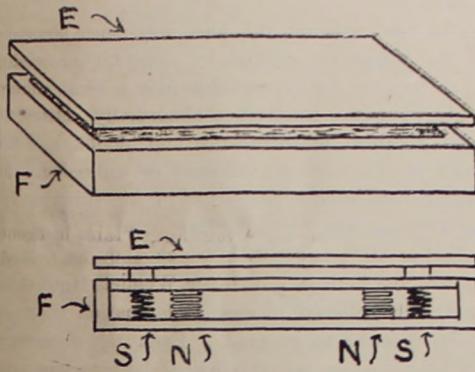


FIG. 2.—PRESSURE BOARD.

E is the pressure board and F the trough, S S the springs and N N the carbon columns. The trough was firmly secured to the table top. On E, and on E alone the sitter had to place his hands, so that the tilting of the table had to be performed through the pressure apparatus.

At the outset there was a question as to whether the table would tilt in obedience to the medium's hands placed on the pressure board instead of on the table. We risked this and the plan turned out a successful one, for the medium ultimately found no difficulty.

The next thing to design was the Recording Apparatus which was to be used in association with the Pressure Apparatus. This consisted of three moving coils in a strong magnetic field, the coils connected respectively to the three sets of carbon columns with a battery of accumulators to supply the currents.

The compression of any one set of carbon columns would thus produce a motion of the corresponding moving coil. To each of the coils was attached a pointer. The three pointers were arranged in the one horizontal plane, their ends resting on a cylinder over which could be rolled a strip of smoked paper. On this smoked paper moving in a regular manner the pointers recorded their movements—a method in common use in all laboratories.

This apparatus is shown in part in Fig. 3.

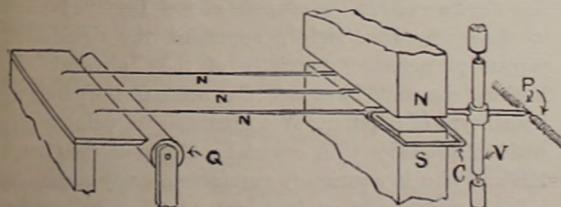


FIG. 3.—RECORDING APPARATUS.

N S are the poles of an Electro-Magnet: N N N the three pointers; Q the cylinder over which the moving strip of paper moves. C is one of the coils, the other two coils are not shown. Each coil moves round a vertical axis V and is controlled by the springs P.

The Recording Apparatus was placed at some distance away from the experimental table, and the only connection between it and the table was that of the three sets of flexible electrical leads conveying the recording currents.

The width of the recording paper was five inches and its length at the beginning of a séance thirty to forty feet. This was kept running at a constant speed by means of a small motor during the whole time the medium was sitting at the table, in order that every force exerted should be recorded.

The procedure was as follows:—

(1) The motor would be started and the paper drawn under the pointers of the recording apparatus at a constant speed,

then a non-mediumistic person (generally the writer) first sat at the table and tilted it in order to obtain the record for known mechanical forces to be used as the standard record for the sitting. In tilting the table for the standard record it was always tilted with various component forces—in other words, the table was tilted by a force A in Fig. 1 exerted at various angles in the vertical plane. This in order to test the reliability of the entire apparatus as well as to produce alternative data.

(2) The non-mediumistic person would then retire and the medium would take his place. Mr. Duke, directly he sat down, generally tilted the table in the normal way, by placing his hands on the pressure apparatus. These tilts would be recorded. These normal tilts were often recorded during a sitting and Mr. Duke nearly always gave notice by saying that they were *normal* tilts. But when the genuine tilt came, Mr. Duke always called attention to it. It was generally the case with him that he was unable to predict whether the table would move or not until he tried. He had to exert some small pressure before he knew that levitation would occur. His hands were always resting on the pressure apparatus and generally in a twitching condition. These twitches were often violent and were recorded in sharp peaky curves.

The table used in the laboratory was very much lighter than that used in Mr. Duke's house. The pressure apparatus was designed for this lighter table. It was intended originally to get the levitation to occur by sitting at the end of the table, but after trial it was found that the spiral springs of the pressure apparatus proved somewhat too weak for the purpose and we had to arrange that the medium should sit at the side, a position requiring tilting forces that suited the springs. The mechanical force necessary for tilting was in this case only a small fraction of that required to tilt the mahogany table at his house, probably not more than a sixth.

Miss Duke, Mr. Duke's daughter, was also mediumistic and on occasions sat at the table and obtained apparently genuine levitation.

It may be mentioned here that every obvious precaution was taken that the medium's hands were always on the pressure board, and that his or her knees were clear of the table. Indeed, Mr. Duke himself insisted on being watched, and he was watched, on occasions by one, and on other occasions by two of those present.

Those who attended at the sittings were Mr. Duke, Mrs. Duke, Miss Duke, Master Joseph Duke, Mr. Alfred Briscoe (Sir Oliver Lodge's secretary), my wife, and myself, all of whom were not present at all the sittings.

We did not sit in any prescribed fashion, but generally round the table. The observer so placed himself that he could watch the medium as well as the record. We held about seven séances altogether, though I have record of only four, and they were regarded by all as being entirely of a preliminary nature.

(To be continued.)

“PSYCHIC SCIENCE IN PARLIAMENT,” Mr. “Angus McArthur’s” valuable and interesting address, given at a meeting of the London Spiritualist Alliance held in the Salon of the Royal Society of British Artists, Suffolk-street, on March 16th, 1916, has now been published as a pamphlet, and may be obtained at this office, price 2d., or post free 2½d.

CONCERNING SYMBOLS.—There is much charm of writing in “A Study in Symbolism,” by M. F. Howard (Theosophical Publishing Society, 2s. net). Symbols are compared to treasures found by children in seashore caves. Wet with the waves of the sea of life they shine with unearthly radiance, but as they dry their beauty departs. So (says the writer) ancient symbols fade and die in the eager hands of scholars, but if it were possible to restore these outworn forms to their place in human life they would revive and become beautiful and significant again. The symbols of early races are shown to have been recognitions of Divine immanence, and the science of symbolism to be the recognition of the real unity of the laws of Life in all spheres, intellectual, emotional and physical. Among the symbols dealt with in the book are the Cross and Circle; the symbols of Egypt, Greece and Byzantium, of Norman and Gothic architecture, of Romance, of Saints, of Alchemy and Magic, and of Modern Art.

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THE OLD WAY AND THE NEW.

Many years ago a minister of the Church of England, who was also a man of some reputation in his day as an author and journalist, entered upon an investigation of Spiritualism. At the outset he found himself repelled by certain crude and fantastic elements which are inseparable from such a subject in its early stages, and which to-day, with more advanced knowledge, are happily being outgrown. But he records that being on one occasion at a séance at which a number of questions were put to the unseen intelligences with whom the sitters were presumed to be in communication, he was greatly impressed by the deep wisdom of one of the answers. The question (we are quoting from memory) dealt with the existence of the evils which afflict life on earth and why these were permitted. The reply was that if these evils were removed the earth would be a sphere of perfection "which it was never intended to be."

That gave him a new view-point both as regards the subject he was investigating and human life in its general aspects. It was a bit of useful philosophy quite irrespective of its source. If we cannot rise quite to the height of those heroic counsels which bid us welcome our miseries as heartily as our joys and extract from them their utmost possibilities of good, it is well to be reminded of their place and purpose in the evolution of human life. They are there of design; they are part of the great scheme of things. The idea is one especially valuable to those who, being young in experience, are tempted to rebel against the harsh discipline of earth. One of these young pilgrims was bidden to take example by the placidity and patience of the older folk and to observe their philosophic calm. His retort was a quite pardonable one. These older people, he objected, had grown callous under affliction. They were "case-hardened"; habit had inured them to their griefs and they had ceased to feel these as acutely as when their sensibilities were fresh. They had discovered the hollowness of existence and no longer indulged in expectations doomed only to be disappointed. That was a natural conclusion, but it was only a small part of the truth. The fact is that in the great majority of lives there comes with advancing years a steady development of what may be called the spiritual sense. It may be helped and quickened immensely by those evidences of the reality of an unseen world which are coming into our midst so abundantly to-day. But even without them it deepens and flourishes, bringing an access of faith and fortitude. The composure

that comes with maturity provides a condition favourable to spiritual impressions, for assuredly men are sustained by much that enters their lives on the interior side although it may rarely or never emerge into the outer consciousness.

They feel, although the idea may never become articulate, that things are ordered by some higher wisdom, and they go forward with something like a dumb content. It is only when the intellect is abnormally active* that the mind is troubled by turbulence and doubt, and the quiet counsels of the soul go unheard or unheeded. Many a thoughtful observer at the outset of his thinking has been puzzled by the apparent indifference of the great mass of mankind to the terrors with which they were threatened both here and hereafter. Oliver Wendell Holmes felt that if men really believed in eternal damnation they ought in common decency to go mad. Even the uncertainties of death itself—when its theological horrors are ignored—ought, it would seem, to have resulted in a greater measure of gloom and apprehension. Yet very few minds—those of a supersensitive type—were thrown off their balance by the doctrine of eternal torment or the old "scientific" dogma of the final extinction of the individual. We have been told that the general unconcern shown was due to the fact that the average man did not realise these things. We think the true explanation is more creditable to human intelligence, and that the real solution is that the ordinary man was *subconsciously* aware of the truth. He could not reason about it, but he felt in some dim way that things were a great deal better than his intellectual superiors represented them to be.

We are speaking more particularly of things as they were. Within the last generation or two they have altered. There has been a great quickening of the intellectual life, and when the intellect begins to ask questions it is not easily appeased. It demands proofs, facts and figures, intellectual demonstrations in short. And as the province of the intellect is to deal only with the material world and not at all with spiritual matters, Theology and Philosophy, Metaphysics and Poetry have been hard put to it. It broke away from the Churches and laughed derisively at their threats; it sneered at Philosophy; to Metaphysics and Poetry it showed the curling lip of contempt. That all this was foreseen in the councils of the Infinite is manifest to those who have rightly appraised the significance of psychic phenomena, especially of the "physical" kind. Nothing else could have met the needs of the purely intellectual type of inquirer. We commend the point to certain critics of the subject, in especial a Canon of the Church of England who in a curiously uninformed study of the subject bids his readers rely on faith rather than on "vulgarised phantoms" for assurance of "the permanence and responsiveness of their beloved departed."

Psychic Science is a tremendously important thing. It is a new gateway to the heights of spiritual attainment designed for those who will enter by no other path. Many have found their way to the heights thereby, many others are entering. That all are not possessed by the best motives is sorrowfully to be admitted. There are tricksters and gulls amongst them, notoriety seekers, sensationalists and self-appointed prophets and revelators of pretentious and fustian mysteries. That is only to be expected. Those who are deterred by such things are lacking in courage and the right spirit of adventure. But for the true-hearted and aspiring soul the quest provides not only light and knowledge concerning worlds not yet realised, but a philosophy of hope and consolation for the life now to be lived—a philosophy of which there was never so much need as to-day.

ARCHDEACON WILBERFORCE : A PERSONAL MEMORY.

BY CHARLOTTE E. WOODS.

The writings and opinions of Archdeacon Wilberforce are so well known to readers of *LIGHT* that one might, perhaps, hesitate to refer to them in further detail did not one realise the duty of gratitude to a man who, in the face of strongly adverse opinion, dared to acknowledge and publicly teach the reality and value of psychic phenomena as an ally in the war against materialism and unbelief.

This does not, however, alter the fact that the Archdeacon's attitude towards these things was one rather of caution than enthusiasm. His zealous temperament was balanced by a strong measure of critical faculty, and he would pause to weigh evidence even in cases where his inner sense was already convinced. It is true that he had sometimes good reason to discredit communications that came to him from psychic sources; it is also true that he had responsibilities towards many who, at a word from him, would have rushed headlong into a subject which they were temperamentally unfitted to investigate. But for the right people he opened many a door into the other world, and brought healing and comfort to countless stricken hearts by the assertion, based on forty years of experience, that the "dead" and the "living" may touch hands across the gulf.

To one who, like the writer, enjoyed a long friendship with the Archdeacon, and knew something of the inner movements of a mind that habitually saw Truth from many standpoints, his seemingly contradictory attitude towards psychic matters awakened no surprise. It is not too much to assert that during the latter years of his life, and especially since his own overwhelming loss, these things had become his master interest. Every conversational road led, sooner or later, to the all-important subject, when one would feel that here the Archdeacon was, so to say, in his own world. "I live so much more in the other world than in this," he once confessed, "that nothing here really seems to matter." And yet this glowing sense of reality, this passionate absorption in things beyond the low reaches of the senses, was not incompatible with a vivid interest in current affairs both national and personal. If it be true that "nothing really matters"—and to him in the stern solitude of his spirit this was true—the strong sympathy which had always made the joys, sorrows, and interests of others his own was no whit abated by the knowledge. The Archdeacon loved this world to the end, though in his heart's depths he lived in another.

Equally intelligible also was his mental attitude towards those evidences of psychic manifestation which he sought so eagerly, and derived from sources so various. "Personally, I want none of them," he would say, in his strong, decisive manner, after some special disclosure of psychic interest seemed to have contradicted the assertion. It was nevertheless true: he wanted no proof of the reality of the Unseen which, to him, had become the normal element of life, but his wide mind in its strong objective aspect welcomed evidence, and criticised it impartially. He was in contact with many psychic sources through whom ceaseless communications were transmitted, all of which interested him deeply, and many of which he accepted. Yet the deep spiritual communion with those who had had his heart's affections existed independent of outer aids. In the vivid realisation of the presence of Divine Love—an exercise in which he had trained himself to great proficiency—he claimed to find all those lesser presences whom he had loved long since and lost awhile. And he had, too, a method of invoking a loved presence by thought-concentration and visualisation, in which he intensely believed.

In earlier years, when his strength permitted, it was his custom to make the Festival of All Saints a special corporate attempt to blend the minds of his congregation with those friends who had recently passed on. The power and beauty of this gathering made it one which few of his followers willingly missed. The lowered lights against the dark, panelled background of the chancel wall; the kneeling, white-robed figure

on the steps, his rapt ascetic face and sensitive, magnetic hands seeming to penetrate into a hidden but very near world, between which and the world of flesh he acted as a link and mediator—how strongly etched into the memory are the details of this annual service, which was to many an occasion of real union with invisible friends, and a realisation that for love and thought Nature has no barriers in any of her kingdoms. During a poignant silence each member of the congregation would follow the instructions of the Archdeacon to concentrate into a visualised thought-form the special presence which each desired to realise, the power of visualisation, in which he specially excelled, being, in his opinion, a very real means of *rapport* with the invisible world.

The Archdeacon's most useful and successful work since the outbreak of the war was that for which his keen sympathies and intuitions so eminently fitted him, namely, to give to crushed and hopeless hearts an assurance of the continued survival of those who had laid down their lives for their country. In this special task he utilised with great success the countless evidences to this fact which have been coming, through psychics, during these tense months of war, and was able to lift from many a spirit the heaviest burden that can be borne—the weight of a supposed eternal loss. The assurance that personality survives unchanged, which he desired intensely to impress upon every mourner who came to him, has been a frequent theme of pulpit utterance, and he had stated it recently in his volume of War Sermons, the "Battle of the Lord," p. 145:—

Philosophically, of course, the continuity of individuality is a fact, because each one is a thought of the Infinite Originator which He can never unthink; and yet, sometimes, in the keen agony of bereavement, in the intense yearning for realised communion and interchange of thought with a beloved departed one, the faithless question will arise and whisper, "Does the life of the next world mean the same dear personality, or some vague, unrecognisable absorption into the Immensity of the Infinite life of God?" Christ's word of command, spoken as the mouthpiece of the Infinite Mind, sets the question at rest. He always appealed to the individual. He recognised no change of personality through the death of the body. He speaks to the individual in unmutilated completeness, though the shell, the body, is cast off. "Young man, I say unto thee." "Talitha cumi—Damsel, I say unto thee"; "Lazarus, come forth."

The bodies of these persons were dead, used-up matter, without motion or sensation. The persons were alive, in full consciousness, and could hear and obey a voice which, winged with Divine authority and power, penetrated the sphere of being in which they were.

Our loved ones, who, like ourselves, are individualisations of Infinite Spirit, though now in a higher degree of self-recognition, are the same, the very persons we have known and loved; we shall be re-united; it is for us patiently to wait, and work, and abide in God.

Many of the Archdeacon's experiences in connection with those who had fallen in the war are too sacred to be given to the public, and the following, though true, is not from his lips. It will have, however, an intense interest for many:—

A gentleman, by profession a banker, came one day to consult the Archdeacon concerning a psychic experience which he, as a stranger to such manifestations, was at a loss to understand. He had lost his only son in a recent engagement, and the sense of desolation was crushing his life. One day in his private room at the bank he threw himself in absolute despair on the floor and called in blind impotence to God to lift the load from his soul. At that moment he heard a voice close at hand saying, "Father, what is the matter?" He recognised the inflections of his son's voice. In agony he cried out again, "Oh, God, if this is really he, don't let me be deceived, let me know." Again the voice: "Father, what are you doing; I am here and quite all right!" "How shall I know?" cried the stricken man. "Major — fell with me at —," replied the lad; "that will be proof for you." Not recognising the name, the gentleman went with all speed to the War Office, and there ascertained that the officer in question fell in the same engagement on the same day as his son.

The Archdeacon made haste to assure the gentleman that such evidence was trustworthy, and might be taken as proof

that his son was as truly living and at hand as before, and unable, indeed, to realise that to his father he *could* seem other than he had ever been.

And now this bright spirit who had been for many years a light to lighten others along the spiritual way has himself passed to that other world where for so long he had been at home. Those who love him best think of him, in his own phrase, as "a soiled homing pigeon flying automatically to its dove-cot," and in the midst of tears they rejoice that he is "at the haven where he would be."

ETHICS AND SPIRITUAL HEALING.

The popularity of Spiritual Healing amongst some leading supporters of the Church of England is well known, but to hear the founder of the Ethical Church, Dr. Stanton Coit, deal with the subject, on a recent Sunday morning at the Ethical Church, Queen's-road, W., was a noteworthy experience.

Dr. Coit's parents were American Spiritualists, and on other occasions he has stated, that though after the age of seventeen he never touched Spiritualism, despising heartily everything connected with it, he had previously sat for "development," and during these sittings, which extended over a considerable time, had often experienced spiritual illumination, the remembrance of which had never left him. That was at least something to the credit of the Spiritualism he afterwards despised.

On the Sunday in question he referred again to his early days. The ruling influence of the home circle, his mother, "the best and wisest woman I have ever known," lived, he said, to the age of eighty-two, although until she was thirty-seven she had been half an invalid, often confined to her bed for weeks at a time. At that age she became convinced that Nature had resources of her own for healing, and resolved to trust to these entirely, and from this resolve she never departed. Accordingly she and her husband banished drugs entirely from their home, a fact for which some of their children had been thankful all their lives.

Two years ago, a member of the Ethical Church, a well-known Suffragist, asked the prayers of the other members for her sister lying seriously ill in a nursing home, and one Sunday evening five hundred persons engaged in silent meditation on the invalid's behalf. Next day, on calling at the home, the lady was informed to her great joy that on the previous evening, at a time corresponding with the service, the patient fell into a quiet sleep, which lasted for eight hours: when she awoke, the fever had gone and she was then on the high road to recovery. Both sisters attributed the recovery to the sympathetic meditation of the members of the Ethical Church. Information of this incident was sent to Dr. Coit—then in America—and he was evidently impressed by it, for some weeks ago, shortly after his return, he announced his intention to speak on Spiritual Healing. The morning came, but Dr. Coit had been summoned hastily to Switzerland to the sick bed of the church secretary, who was in the last stages of illness. When he arrived he found that the doctors and nurses had given his friend three days to live, and were dosing him heavily with opiates. Dr. Coit got the latter reduced at once, and he and the patient agreed to try what powers were available without drugs, and daily they sat together, the patient relaxed, and Dr. Coit holding his hand, in an attitude of mind which asked for help to pour from him. To their mutual surprise and that of the attendants, the patient lived for five weeks, comparatively free from pain, and to the end kept his clearness of mind, which the doctors had said was an absolute impossibility.

Dr. Coit pressed for an extension of this wonderful sympathy, this energising love, between individuals far and wide, and begged his members to experiment with this power, and all healers to make known their gifts and use them as widely as possible. In passing, he said that he did not in any way attribute it to discarnate spirits, but to man's own power. That power could not only alleviate disease at its last hours, but could vitalise and renew depleted bodies and prevent disease laying hold of them.

Spiritual science is amongst us with a vengeance when such an address could be heard at the leading Ethical Church in London.

B.

THE MAY MEETINGS.

(Continued from page 179.)

MR. RICHARD BODDINGTON said he believed in a real spiritual world, a living substantial world capable of responding to the consciousness of those who dwelt therein, for he believed it had real inhabitants—human beings whose senses related them sympathetically to their environment. He believed those inhabitants had the power to return to the homes on earth which they had left. The world called them dead, but he affirmed as the result of his own experience that they were alive. He believed that those we called our loved and lost were able not only to commune with us, but to bring to us a blessed companionship whether we were conscious of it or not. They were able to guide and help us. It rested entirely with ourselves as to what quality of help and guidance we received. (Applause.) We could, by our lives and thoughts, attract to ourselves spirit beings of as high an order as we were ourselves capable of attaining, or we could, by spiritual affinity, attract to us those of a lower order who could hold us down just as strongly as the others could lift us up. There was an individual responsibility on each one of us to shape our own lives, for when the individual was right the community would be right. As to the question of organisation, and the complaint that their movement did not progress, he maintained that Spiritualism was progressing so rapidly that it was taking organisation all its time to keep up with it. Yet they found themselves under the ban of the law. To meet this difficulty the National Union had under consideration a scheme whereby every member joining a *bona fide* society should become by the same fact a member of the Spiritualists' National Union, a legally-constituted body. It was further proposed that being divided according to their districts the societies should elect from amongst themselves a central district council, to be known as the District Council of the Spiritualists' National Union, and to form an integral part of it. From these District Councils should be nominated the officers and executive council of the S.N.U. The District Council would levy so much per member from each society, and the National Executive would in turn make a levy on each District Union. They would then have a National Union of organised societies and each individual member would have a vote, and every member belonging to an affiliated society could be *ipso facto* a member of the National Union and have a vote and a voice in it, through delegates who would each represent so many members. They could not have a healthy National Union unless they had healthy units. (Hear, hear.) He believed they had made a great mistake in the past by making persons members of their local bodies too easily and too indiscriminately. He suggested that all societies should have associates and members, associateship being limited to purposes of study, and membership restricted to those who found that they could honestly affirm that Spiritualism was true, and who gave evidence of their desire for its advance and elevation. A member would have a vote and a voice in the councils of the societies, and associates would have all the privileges without the vote. In this way they would run no risk of ignorant cliques of self-seekers over-riding the wiser minds in a society.

Referring to the question of mediumship, Mr. Boddington said that in the past they heard much of "Sludge the Medium," a caricature at which they could afford to laugh, knowing that it was not a true picture. But lately a new type had been presented to the public in some of the popular literature of the day. It was a kind of Becky Sharp, whose stock-in-trade was the remains of her past beauty, glib of tongue, and with a weakness for wealthy friends. They could not so well afford to laugh at this, because it was a fact that some people who had found their way into the movement conformed to this type. They must make a clearance of the Becky Sharps if they wished to succeed. They must not condone these things in the name of brotherhood, but set their faces firmly against this class of medium in the interests of the strength, purity and dignity of their movement. (Applause.)

Here Miss Shead's second song was introduced—a fine setting of Tennyson's "Crossing the Bar," sung with much feeling and expression.

MR. F. T. BLAKE said he had been trying to gather some idea as to the collective thought of the meeting on the paper he had read. Many points had been raised and much ground covered. It was sometimes well to go over what we heard, and see if there were not some things that we could throw away in order that we might the more firmly hold what was of lasting value. In the realm of Spiritualism this mental stocktaking was needed if we would build on a nobler scale, and he held that such grander building was called for. The big things of life astonished us for the moment and then were forgotten in the details of the morrow. It was in the details we found life's true value. A short time ago a friend had sent him a copy of a Midlands paper containing a memorial notice in verse. He could not remember the exact wording, but it was to the effect that all joy had fled from the home and only sorrow remained now that the son so dearly loved had gone for ever. In that verse lay a human tragedy, and the note it sounded was echoed throughout the length and breadth of the land. Some persons might affirm that the vast majority of mourners were resting to a large extent on the religious teaching they had received, but he knew from personal experience and investigation that whatever the profession of belief there was much grave doubt underlying it. He instanced the case of a lady he knew who recently received official information that her son had been killed in action. She had been a member of a Church all her life, but in the moment of bitter experience the faith she had been taught failed her. He claimed that if the Church had been in possession of the true facts as declared in the phenomena of the higher laws of Nature her doubts would have been removed and her heart set at rest. It was here we found the value of our facts and it was here also we found the call for service. By a knowledge of the true facts of life we were prepared to face its most painful experiences, and that preparation brought with it the fullness, the joy and sweetness of life. The power of the Union as a collective body to impart that joy and sweetness was measured by the power of individual service rendered as a result of our personal experiences. He claimed further that all that was antagonistic to the true development of humanity was due to the fact that we had neglected man as a spiritual being here and now. He hoped that as a result of their collective consideration of the points he had raised in his paper there would be a united effort towards a given ideal.

With the aid of the inspiration and guidance of their unseen helpers, Spiritualism in the future should be no mere spasmodic influence, but become a dynamic force which would lift civilisation on to a higher plane. (Applause.)

"LIGHT" "TRIAL" SUBSCRIPTION.

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We direct the attention of inquirers and those in the early stages of psychic investigation to the remarks by Mrs. S. E. De Morgan, quoted in the present issue under "A Generation Ago."

ESSAYS ON PRAYER.—In connection with the University of St. Andrews, the Walker Trustees invite essays on prayer: its meaning, reality and power; its place and value to the individual, the Church and the State, in the everyday affairs of life, in the healing of sickness and disease, in times of distress and of national danger, and in relation to national ideals and to world progress. The prizes offered are: £20, open to matriculated students; £50, open to alumni or anyone holding an appointment in the University; £100, open to competitors in any part of the world. Essays must reach the secretary, Mr. Arthur Bennett, at the University, on or before June 1st, 1917. The awards will be announced in the "Atheneum" for October, 1917, in the "Times" for the 17th of that month, and in the "British Weekly" for the 20th.

SPIRITUALISM AND THE CHURCH: A VINDICATION.

BY E. WAKE COOK.

Whenever there is a new outpouring of the Holy Spirit, ecclesiastics hasten to dam it lest it should flood their premises. Whenever they see a burning bush they hasten to extinguish it; and when they hear a still small voice they plug their ears; and they walk with bandaged eyes lest they should gain the open vision! Such are the results of vested interests in error; the subjection of Religion to the interests of ecclesiastical organisations.

These tendencies are conspicuous in a pamphlet entitled: "Spiritualism: A Historical and Critical Sketch," by E. M. McClure, Hon. Canon of Bristol; with a benedictory preface by the Archdeacon of Bristol; and published by the Society for Promoting Christian "Knowledge." The careless publication of this booklet gravely discredits their other publications, as if they are of like character, then the object of the Society seems to be the promotion of prejudice rather than of knowledge, as this little work is a serious libel on a great movement, and a sallying of a new outpouring of the Holy Spirit, God's greatest Pentecostal boon to man.

But the issue of this pamphlet is a sign of the stirring of the dry bones of orthodoxy, and of a reforescence of interest in Spiritualism. It is vivified by the prevalent curse of the time, the Party virus which blindly discredits opponents, or supposed opponents who may be, as in our case, the greatest friends of Religion, which the Rev. Canon thinks he is fighting for.

The character of Canon McClure's treatment of this vast subject can only be brought home to him by parallel cases that will appeal to him. What would he think of a man who declared the Bible to be atheistical and quoted the words, "There is no God," omitting the context, "The fool has said in his heart"; or who maintained that it denied man's immortality, and quoted the many passages to that effect to be found in the Old Testament? What would he say to a controversialist who sought to discredit Christianity by casting doubts on the virginity of the Virgin Mother; or on the worth of the disciples because one was a villain; and who sneered at the appearance of angels to announce the Resurrection as "vulgar Spiritualism"? Or what would he say of a man who tried to discredit medicine by exposing the quacks by which it is infested; and even quoted great physicians as declaring that doctors have killed more people than all the wars, and that medicine was "founded on conjecture, and improved by murder"? These cases are the exact counterparts of the Rev. gentleman's controversial tactics. He is like a man exploring gold or diamond fields and looking only for the broken bottles, old tins, and other rubbish. Or he is like the Pharisees of old, eager only to crucify the new Light-bringer.

The Canon goes through the whole vast subject with a hop, skip, and a jump, finally turning a somersault by accepting under another name—the "Communion of Saints"—the very doctrine he has been so blindly fighting. Glancing at the "necromancy" of ancient times, and in the Old Testament, he clearly sees that these old "consulters of the dead" were just mediums like those of our own time, and as he utterly discredits all modern mediums, he sweeps away at one stroke the whole Spiritualism of the Bible, thus reducing it to chaos. He also thinks that Christ was mistaken in supposing men were possessed by evil spirits, and says it was only hysteria. In all this he seems to argue from the materialist's standpoint. I say "seems" as his position is so uncertain, and his statements so contradictory that nothing is certain except his animus against Modern Spiritualism. He skims through our history as might the arch-doubter, with sneer on lip, and tar brush in hand to besmirch all he touches. Inverting the charity which thinketh no evil, he imputes evil to Spiritualists, rakes up so-called exposures of mediums, and disposes of all the pronouncements in our favour from great scientists who know, by the hostile pronouncements of other scientists who don't know. Then he naively wonders why Spiritualism dares

to raise its head after having been so effectually "exposed" thirty years ago! As I have said before, Spiritualism is a stupendous subject, and a man will see in it just what he is big enough to see. The Canon is big enough to see allegations of fraud, but he is not big enough to see the goodness, the grandeur, or the vital significance of this, God's latest and greatest boon to man—a boon which meets the most urgent needs of a tear-drenched world as nothing else can, which brings the benediction of sweetest consolation for the bereaved, and has banished once for all those mediæval nightmares which imputed infinitely worse than Kaiser-like frightfulness to Our Father, a God of Love—a boon which has given a scientific foundation to religion, demonstrated the reality of an after-life, and opened before us a grander view of the whole range of existence than had ever hitherto been revealed to man.

Spiritualism is infested by impostors as medicine is by quacks, and we never tire of repeating St. Paul's injunction to "try the spirits." Frauds have been committed, but many of the charges of fraud were themselves fraudulent; and I would ask Canon McClure whether any one of the actual frauds was calculated to do a thousandth part of the harm which is done by his grave misrepresentation of this latest Pentecostal outpouring of the Holy Spirit, which Spiritualism demonstrably is?

His references to Andrew Jackson Davis are characteristic of his treatment. He says, in addition to several false statements, that Davis was the offspring of a "drunken father and a neurotic mother"; omitting to say that the elder Davis had the strength of character to throw off the pernicious habit, and that the mother merely had a more finely strung nervous organisation than that of materialistic Canons; which gave her the faculty of second sight. He sneers at Davis for his ignorance of science! Why, that is the essence of the whole wonder. It was the very fact of young Davis's utter ignorance of science and everything else which made his production of one of the greatest and wisest works in the world, by the exercise of his inner or soul faculties, the "miracle" of the age.

Such crude and unfair treatment of Spiritualism by the Canon would demand only the shortest of short paragraphs were he not typical of a whole class of clerical opponents; but, thank God, the more enlightened of the clergy are beginning to recognise it as their best friend; and if Canon McClure continues his attacks, he may, like Paul, be blessed by vision, and become the strenuous advocate of our newer Christianity.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 12TH, 1886.)

When these séances [*i.e.*, those of the early investigators of Spiritualism in this country] had gone on for some time, scientific friends and acquaintances wished to be admitted to them. This introduced a difficulty. If the medium were shy or sensitive, nothing happened; but if a few sounds or movements were perceived, scrutinising glances were generally directed all round the company, and especially upon the medium, with the effect of weakening or stopping what had already begun very well. I have seen this many times. And I have seen men with large, active brains—men conversant with philosophic reasoning and used to scientific observation—(*e.g.*, Dr. Robert Chambers, Dr. William Gregory, Chief Baron Pollock, Mr. De Morgan, and others)—giving the full power of their mediumship by mere absence of suspicion and real interest in what was going on. As far as I have observed, the larger the brain is, the more power will it have to help or to hinder. And the experimenters of whom I speak soon found, *somehow*, that everything implying real suspicion presented an obstacle to success. This being so, it would have been *unscientific* in the highest degree to admit it, for the truly scientific inquirer will not satisfy himself that an experiment has been fairly tried until every one of the requisite conditions has been scrupulously fulfilled and every chance of error excluded. So in the early circles which I remember, *tests* were discouraged, but proofs innumerable were given to us.

—From an article by MRS. S. E. DE MORGAN.

SIDE LIGHTS.

Discussing the supposed "materialism" which marks some accounts of life on the other side a correspondent tells of a dear old lady who, communicating her first impressions of spirit life, expressed surprise at finding it "so secular"!

Regarding the two songs of Mrs. Meredith's given at South Place, the singer, Mr. Eric Godley, informed the audience that with them he had been able to do pioneer work for the cause. He had sung them at At Homes and in soldiers' camps and hospitals, always introducing them with a statement of his own belief in Spiritualism. He had had soldiers come up to him afterwards and tell him that they had had visible evidence of spirit return on the battlefield.

While attending the great concert of the massed bands of the Household Brigades at the Albert Hall, on Saturday the 27th ult., S. R. C., a lady correspondent who had been suffering greatly from a gastric ailment, suddenly realised towards the end of what she calls "that veritable battle of musical sounds in '1812,'" that for the first time in the week she felt perfectly well. Since then she has had no return of the trouble. She writes to ask if any others among our readers have had a similar evidence of the healing power of music beyond the mere soothing of tired or excited nerves; also whether there is any scientific reason for it?

LETTERS TO THE EDITOR.

The Fourth Dimension.

SIR.—A little time ago in "Notes by the Way" you had particulars of a search for a fourth dimension by Mr. T. O. Todd. You ended up by calling attention to the fact that he concludes that the three dimensions of matter are modes of consciousness and that consciousness itself is the fourth dimension. Curiously, this is the same point made by Mr. Rawson in his writings, but he says that consciousness, or what he calls Mind, is God, and is the fourth dimension, and the fourth dimension is Infinity. He further says that this is demonstrable. I cannot myself see how one can prove this, but as far as I have gone, I have found that the method he advocates is the correct one.—Yours, &c.,

VERA FIELD.

The Meaning of Education.

SIR.—I write to say how fully I appreciate your leader on the above, especially your reference to education. I have discovered that it is possible to eradicate by over-education the spark of originality that distinguishes one, and thus to render an individual automatically uninteresting. The finest singer I remember had flute-like notes, as sweet as a bird's. She went in for a course of vocal training, and lost the beauty that had before enchanted her audience. Neither the commercial nor the spiritual successes are (on the whole) the educated folks. Native ability, indomitable will, and perseverance seem to be the *ground* of success. As education is said to be a "drawing out," and not an imbibing, it is feasible that one may demand too much even of spontaneous intelligence.—Yours, &c.,

E. P. PRENTICE.

Sutton.

ANSWERS TO CORRESPONDENTS.

E. F. P.—See the names mentioned under "A Generation Ago" in this issue.

D. S. PHILLIPS (Barry).—Business is taking him out of England and his experiments have to be abandoned for the present.

NEW PUBLICATIONS RECEIVED.

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"RACHEL COMFORTED."—Another article on this subject will appear in our next issue.

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SATURDAY, JUNE 17, 1916.

[a Newspaper.] PRICE TWOPENCE.

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you've seen me! It's always happening!" And she explained that the experience was one that constantly occurred to her guests. Her theory was that her anxiety for their comfort was so great that her "astral body" detached itself in order to do what in her earthly body she wished to do—personally superintend every arrangement for their reception and entertainment.

NOTES BY THE WAY.

In "Notes by the Way" in *Light* of the 3rd inst. we quoted an important pronouncement by Sir Oliver Lodge on the subject of telepathy from an article by him in the May number of the "Nineteenth Century." But there was another statement in the article that for some will have an even greater significance, since it refers to a matter that other students of the subject have discussed, even those not definitely committed to the idea of spirit agency in any department of psychical manifestation. Experimenters—some of them men of distinction in the intellectual world—find at times in telepathy evidences of an intelligence acting independently of the human, that is to say the carnate, minds engaged in the experiments. This is a fact doubtless known to Sir Oliver Lodge, who writes:

The idea that telepathy is effected by physical means at all is at the present time quite gratuitous. It is a hypothesis that requires examination but is as yet purely a working hypothesis in my own mind. If telepathy is a physical process we encounter a standing difficulty when we try to understand how it can occur across vast tracts of intervening distance, and if it is not a physical process but a psychical one we cannot definitely say that it might not be effected by the intervention of other intelligences who act either as transmitters or as stimulators of thought.

Sir William Barrett, it will be remembered, is of opinion that telepathy is not effected by any physical process, since a message is projected over distances of thousands of miles with no greater expenditure of energy than is required to transmit it across the length of a room.

In spite of its "creepy" title and its air of sensationalism, "The White Ghost Book," to which we referred last week, contains a great deal that will interest and profit the student of the supernormal. The story by a "well-known Canon" of the lady whose figure was continually being seen in various parts of her house at moments when she was bodily elsewhere bears suggestively on the question of the whereabouts of the soul during unconsciousness. The Canon tells how on going to stay with some old friends at a country house in Hampshire, he was received by his hostess, and after tea shown to his room. On going up to unpack his luggage, he met the lady of the house, whom he had but a moment before left in the library. He uttered an exclamation of surprise, whereupon she vanished. Fearing that the vision portended something alarming, he hastened downstairs to the library, where he found his hostess tranquilly reading. Seeing how agitated he was, Mrs. —— asked what was the matter. He was about to make some excuse when she added, "Don't say

The subject of Joanna Southcott and her box of prophecies, which gave occasion for the address delivered by Mrs. Fox at Steinway Hall on Sunday, the 4th inst., has proved an item of sufficient interest to be noticed in some of our contemporaries, the "Westminster Gazette" amongst them. With every desire to be hospitable to all matters which connect with our subjects, we are nevertheless inclined to be shy of oracles which discourse in a confused and eccentric fashion. Writing in *Light* of March 11th (p. 83), Sir A. Conan Doyle remarked:

Myers, Gurney and Hodgson are messengers of truth from the Beyond as surely as Isaiah or Amos, but, British fashion, they speak coldly and clearly with none of the passion and declamation of the East.

That is, indeed, the case. A revelation to be adapted to the needs of the present day must be clear, definite, and in accordance with the literary standards of the time. And here let Emerson speak:

The relations of the soul to the Divine Spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh He should communicate not one thing but all things; should fill the world with His voice; should scatter forth light, Nature, time, souls, from the centre of the present thought. Whenever a mind is simple and receives a divine wisdom old things pass away. . . . All things are dissolved to their centre by their cause, and in the universal miracle petty and particular miracles pass away.

We are willing to do what we can towards the promotion of the object which Mrs. Fox and other friends have at heart—the opening of the box of prophecies. It will at least have an interest for students of Psychical Research, for Joanna Southcott was undoubtedly a psychic character, though probably her mediumship was of what is known as the "psychological" type, where gleams of authentic inspiration mingle with much that is cloudy and doubtful. Our own way lies as much as possible along the great high road of life, and we distrust thickets and by-ways. The many weird doctrines and "revelations" to which our attention is all the time being invited, although they often throw new lights on the main subject, rarely reveal the presence of any central and vital truth. The true voice of the Spirit speaks always through the best human intelligence *intelligently*. "Truth," said a modern philosopher, "is that which works well." It has been frequently urged in reply to the charge that after so many centuries of Christianity the world is plunged in red ruin, that as Christianity has never been tried it cannot have been found wanting. The test of a thing must be in the trial of it. If it "works well" it

is true. And the fact applies even to a piece of machinery as well as to a doctrine of faith and practice. The things that are true are the things that survive when tested to the uttermost. Prophecies, revelations, creeds and doctrines of all kinds must pass through the ordeal. If they fail they are useless to us. We are content that nothing shall live but that which has virtue in it.

JOANNA SOUTHCOTT AND THE SEALED BOX.

"B," a lady correspondent, who, like Mrs. Rachel Fox, is a member of the Quaker community, informs us that she attended Mrs. Fox's lecture at Steinway Hall, but derived little enlightenment, although she has long been a practical student of mysticism and psychic phenomena. She does not doubt for a moment the sincerity of Mrs. Fox and those associated with her, and is willing to concede that some good might be accomplished if Joanna Southcott's mysterious box of writings could be opened.

Our correspondent continues:—

But surely twentieth century seekers for truth should not be asked to "put back the clock," in order to be able to appreciate the published writings of the prophetess, or those yet to be produced, as suggested by Mrs. Fox. In order to do this we must *assume* Adam and Eve, the fall, the devil, and all the other hindrances which have kept us bound so long, and then the prophecies will fit in, and we shall see an ordered whole in the revelations of the Bible. I can imagine nothing more likely to drive away those entering upon the study of occult forces than to have such a view put before them. Has no medium ever spoken since Joanna? Has the "spirit of truth"—her guide—never found another mouthpiece?

If the confused utterances of Joanna Southcott are all that we have to look for to-day as "revelation" in Britain's day of trial, then heaven help us! They have no message for the modern world's need, and if the "spirit" who it is stated urges the opening of the box cannot see the difficulties of such utterances, and cannot find a more suitable means of expression, then save us from the spirits!

Believe me, I do not mean to be severe in my judgment, and I have an earnest desire to hear every "word of the Lord," both ancient and modern, which may be of use to men, and can be presented in a fashion suitable to our modern minds, but I decline to throw away my reason at the bidding of a few enthusiasts who tell me that the prophecies in Daniel refer to the events of to-day. This was said in the time of Jesus, in the days of the apostles, in the opening centuries of Christianity, and so on; illumination is only profitable to the human race when it can be verified, step by step, by reason and judgment.

Psychic students should beware of the by-paths which "prophecy" may lead them into, for it is of such wide interpretation, and may apply to any age or time, that to fit it into special instances is dangerous.

ERRATA.—In Miss E. P. Prentice's letter last week (p. 192) the title of the leader to which she referred was accidentally omitted. It was "Questions of the Hour." In the third "Sidelight" on the same page "battle of musical sounds" should read "bath of musical sounds."

THE ADVANCEMENT OF PSYCHIC SCIENCE.—Mrs. Nellie Bloodworth (Lavender Hill) writes advocating the repeal of the Acts of Parliament which prohibit the pursuit of psychic investigation, and the formation of a union of mediums to include all those now practising, but making rules for the admission of new members, so that the vocation of mediumship may be elevated, and those practising outside the union be regarded as doubtful persons. Mrs. Bloodworth admits that the suggestion is not an ideal one, but feels that it would be useful as a working basis. As to predicting the future she remarks: "Let us stand boldly for the truth, and instead of the plea 'We do not forecast the future,' let us assert that prevision is a fact." She adds that Spiritualists have further to consider whether their movement is to be an auxiliary of the Christian Church, a religion in itself, or a scientific movement demonstrating continuity of life and the reality of psychic powers.

EXPERIMENTS ON LEVITATION.

BY BENJAMIN DAVIES.

(Continued from page 187).

We shall now proceed to explain the records obtained.

Fig. 4 is a photograph on a reduced scale of the actual curves obtained when a non-mediumistic person sat at the table and tilted it by exerting pressure on the pressure apparatus. Curve B shows the record for the horizontal component of the force exerted to tilt the table *towards* the sitter.

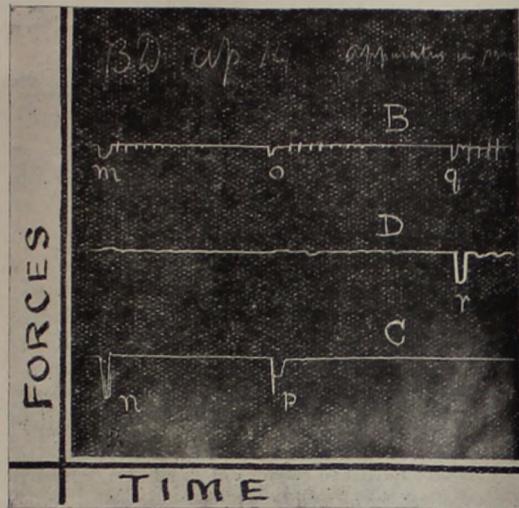


FIG. 4.* (See footnote.)

Curve D shows the record for the horizontal component exerted to tilt the table *from* the sitter and curve C gives the vertical component necessary.

At (m) and (n) are shown the two component forces momentarily exerted when the sitter tilts the table towards himself. (o) and (p) are similar forces; (q) and (r) are the forces used when he tilts the table from him. These curves were therefore regarded as the standard curves for comparison with those obtained during levitation by Mr. Duke and Miss

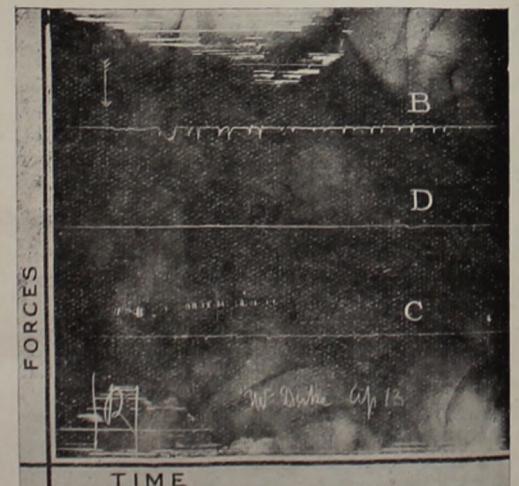


FIG. 5.* (See footnote.)

Duke. The standard curves were taken at intervals during the séance in order to satisfy oneself that the apparatus kept in good order.

LEVITATION CURVES.

Now we come to the curve for the levitation. Fig. 5 shows one of several obtained when Mr. Duke sat at the table.

* The curves in Figs. 4 and 5 should be read C D B downwards, not B D C. Same order applies to Fig. 6.

The arrow indicates the time at which levitation took place. It is seen that no appreciable force manifests itself in any of the three cardinal directions, but the table tilted well enough. During the subsequent oscillations of the table there are small forces recorded in the upper curve. How much of the force recorded during the oscillations is due to the actual pull of the hands and how much to the momentum of the pressure board itself it is now impossible to say. In any case, this force is small compared with that required by mechanical means to produce the tilt. What is important is the fact that practically no force at all got itself recorded at the moment of levitation. When Fig. 5 is compared with Fig. 4 the difference is obvious and startling, and when first seen it seemed almost too much to believe, though it supported the experience obtained at Mr. Duke's house.

The following are the notes taken at the time of the sitting held on the evening of April 13th 1894:—

SITTING IN BASEMENT ADVANCED ROOM.

Friday, April 13th, 1894, 8.10 p.m. Present: Mr. and Mrs. Duke, son Joseph and B. D.

as he commenced it. The cause I did not find till a few minutes later, when I found his eyes wet with tears—almost weeping. For some time before the end of the sitting his departed little daughter sat in front of him and calling "Dada!" This ultimately became too much for him; he suddenly left the table, put on his coat, and finished everything unceremoniously.

Fig. 6 is the record obtained when Miss Duke was at the table. The exact moment of levitation is not indicated, but it occurred early in the record, near the left edge of the figure, prior to the train of oscillations. This was obtained at a sitting held on April 19th, 1894. It will be noticed that the forces recorded are small fractions of those required to move the table. The medium said that during the oscillations she could hardly feel her hand on the pressure board, though the recording apparatus showed that small mechanical forces were exerted in the first and third curves. The lines are very irregular owing to the fact that her hands were not resting quietly on the board. Towards the right end will be seen quite a large force (though not strong enough to

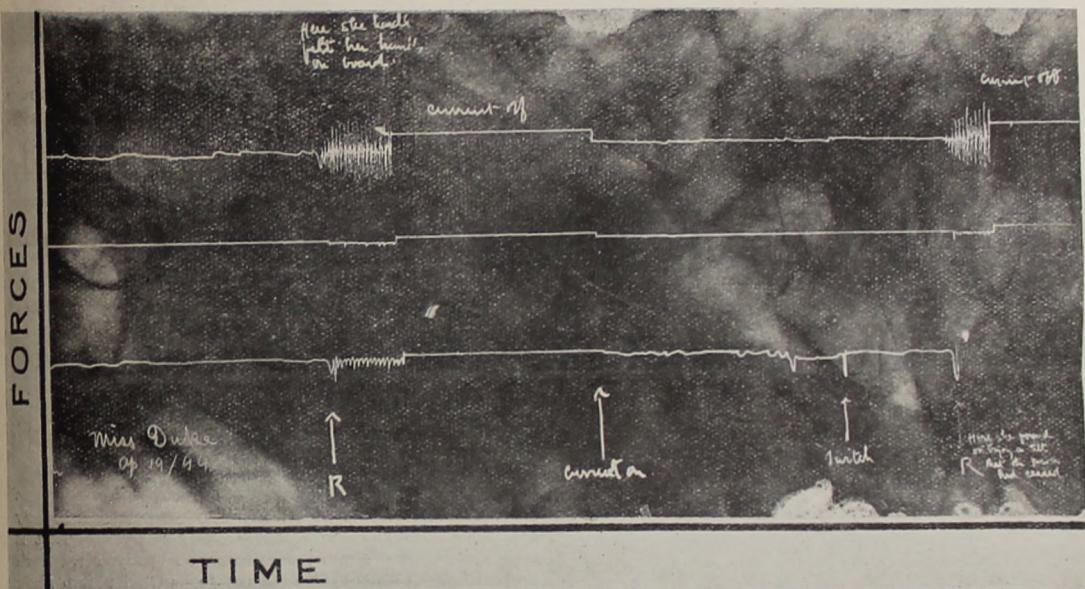


FIG. 6.

Arrangement of apparatus slightly different from what it was during experiment (1). Made revolving drums for feeding in the recording paper, which is now driven at a constant speed with the help of an electromotor. To avoid undue annoyance from noise the motor was placed in another room.

Also the sensitiveness of the apparatus was slightly altered.

Immediately on arriving Mr. Duke, without any talk or loss of time, went straight for the table as if bent on immediate or urgent work, and simply asking if B. D. was ready. The table very soon moved, and continued to do so (on and off) for 1½ hours. Curves were taken often, most of them showing remarkable results. They show that at times hardly any force was exerted on the hand board while the table was tilted. See curves.

Immediately preceding the sitting, during the sitting and at the end of the sitting, curves were taken with B. D. at the table, in order to obtain *normal* curves and test the condition of the apparatus.

During portions of the sitting B. D. watched carefully the operation of tilting the table, sitting on a stool in front of Mr. Duke.

During the evening Miss Duke also sat, and we got one good curve from her. On trying the table the second time she said the power was waning, and the tilt produced gave a large indication on the paper. See curves.

Mr. Duke finished his sitting in just the same abrupt way

move the table), obtained from a sudden twitching of the arms. In fact, the recorders during quiet times generally recorded the exertion of small forces both for Mr. and Miss Duke due to twitchings.

(To be continued.)

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

A PROPHETIC DREAM.—The "Star" of the 6th inst. tells the following story of a veridical dream: The sister of Seaman George William Malpass, of Peterborough, one of the men who went down with the "Queen Mary," had a realistic dream last Wednesday (telegraphs the Central News Peterborough correspondent). She was lying ill in bed when she thought that her brother came to her bedside, and although she spoke to him repeatedly he would not answer. He appeared quite well and happy. She related the incident to her parents on Thursday morning, and they were greatly impressed. The news came on Saturday of the loss of the ship.

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GEORGE BERNARD SHAW AND CHRISTIANITY.

Those who offer for the consideration of their fellows anything which they claim to be of genuine value—a nugget of gold, an invention, a truth, it matters not what—should be willing to submit it to any and every test that human ingenuity can devise. If they shrink from the necessity, or if at any stage of the analysis they become uneasy, it may safely be inferred either that they have offered a spurious thing, or they are not entirely persuaded of its genuineness. This is our attitude towards that truth for which this journal stands. If it cannot emerge triumphantly from every ordeal to which it can be submitted—derision, misrepresentation, ignorant criticism, as well as every form of serious study and analysis—then so much the worse for it. We want nothing which has not virtue in it to endure without harm every test that can be devised. The ultimate proof of every truth is that it shall survive: the ultimate fate of every error that it shall go into extinction.

There have always been men who seem to have been marked out by Providence as the testers and provers of things. Their genius is destructive; they are equipped with searching minds, keen, witty, caustic. Their words whip and sting. They can make the followers of every folly and falsity writhe and squirm, and even occasionally excite wrath and indignation in the breasts of those who, holding to true things, are not quite persuaded of their truth. One of the leading minds amongst the intellectual analysts of to-day is Mr. George Bernard Shaw, who has just given us a remarkable demonstration of the way in which a fearless thinker behaves when he arrives at something which defies his most rigorous tests. When a man who, whatever his intellectual powers, is not fundamentally sincere is placed in such a situation his usual resource is to turn his back on his problem, to ignore it and cover his retreat with a cloud of words, empty and cynical. We have witnessed more than once a manoeuvre of this kind. But Mr. Shaw, whatever his shortcomings in other directions, is not a man of this order. He knows the truth when he meets it, and is not ashamed when it discomfits him. He has lately been examining the essential teachings of Jesus Christ, and as they seem to have resisted all the corrosive acids to which he could subject them, he boldly calls for the application of Christian principles to politics. He has, in fact, become a Christian! In his Preface to "Androcles and the Lion," in his recently issued volume of plays, he writes:—

It may be that, though nineteen centuries have passed since Jesus was born, and though His Church has not yet been founded, nor His political system tried, the bankruptcy of all other systems, when audited by our vital statistics, which give us a final test for all other political systems, is driving us hard into accepting Him, not as a scapegoat, but as one who was much less of a fool in practical matters than we have hitherto all thought Him.

That (and it is only a small part of his argument) to us is worth more than the testimony of the whole bench of Bishops, because it comes from a man whose intellectual abilities have brought him to the forefront of modern life, and who, standing committed to no religious doctrine, can deliver his opinions without fear or favour. He was not expected to say it by virtue of his office; there was no social or economic pressure upon him. Indeed, such pressure as might be exerted would be rather in the other direction. It would be easier not to have spoken out. For to-day the system which is miscalled Christianity stands suspect. The most hideous tragedy which has ever fallen upon the earth has had its foul nest in the midst of a Christian community. Mr. Shaw's demand that Christianity—pure, undiluted Christian principles—shall be applied to politics will in all probability alarm most of his followers, and we doubt not that even many Christians will be frightened. It will sound like anarchy, and fall like a bombshell in the ranks of what are called practical politicians. It has been the fashion amongst those whose pet opinions he has flouted to describe Shaw as a "buffoon." But now the "buffoon" has ranged himself on the side of Jesus Christ. He who delighted in tearing our illusions to shreds has now espoused what the Rationalist world has fondly regarded as the greatest illusion of them all.

Those who have realised how clearly and definitely Jesus Christ taught the reality of a life after death, and how vividly his career illustrated the existence of those psychic laws which we are now painfully bringing to light, have been pained and surprised at the opposition of some members of the Christian ministry to the facts of Psychic Science. But the wonder becomes less when we consider in how many other directions Christ's plain teachings have been set at naught or so sophisticated as to be hardly recognisable. They were not intellectual teachings: they were merely true. Truth does not always take an intellectual form. That, indeed, is only its superficial aspect. But it is always intelligent and reasonable. When we have worked upon life solely by the intellectual process and reduced it to a shambles and a desolation, the way back to sanity looks like a desperate and dangerous adventure. That is how it will seem to many of those who study Mr. Shaw's proposition: it amounts to taking Jesus Christ simply and seriously. Strange—and yet not strange—that the proposal should come not from within the Church but from without!

THE PRESENT DUTY OF OPTIMISM.

The civilised world knows that we are fighting for right, for justice, for liberty, for honour amongst nations. So be optimists, banish fear, be apostles of optimism, hold the issues of this perilous juncture constantly into the Divine Presence, recognise that this nation is honoured by being the vehicle of the spirit of evolution which is uplifting the race. The secret of optimism is the mental effort to abide in conscious oneness with the Supreme Power, the Infinite Immanent Mind evolving a perfect purpose. When you are thus mentally abiding in the "Secret place of the Most High" you live above all "happenings," whatever may be their soul-harrowing cost. Moreover, this attitude benefits the community, for it makes a thought atmosphere. It is beginning to be recognised, as a fact in mental science, that thoughts do produce vibrations, helpful or harmful. When many are thinking from the basis of conscious oneness with the Infinite Mind their combined thoughts have a direct influence in shaping conditions and events. This is called by some "mass-suggestion," by others the "psychology of crowds": we call it the prayer of faith. I cannot define its operation, but it is certain that the machinery of events does move in the direction of strong and combined human thinking. Then, as the issues of life are mental, combined right thinking in the present crisis, and calm trust in the Infinite purpose, will enable us presently to say, with Paul, "The things which happened unto us have fallen out unto the progress of the Gospel." And "the Gospel" means "peace on earth to men of good will."

"The Purpose of God," by ARCHDEACON WILBERFORCE.

RACHEL COMFORTED: THE STORY OF A MOTHER AND CHILD.

BY "RACHEL."

The appearance of the previous article under the above heading (LIGHT for May 20th, page 162) has been greeted with more letters of appreciation than I can at once reply to, though I will endeavour to answer all in time. Should the number become beyond my power to deal with, will all correspondents follow these articles, where I trust they will find eventually all they require to know. Meanwhile, my warm thanks to all who have written so kindly.

I received Sunny's conversations through a planchette, and they began quite "by accident" (as such happenings are called).

A year had passed since his "death." I had given, as a game, a planchette to my two other boys, but had no idea it was anything but a toy, for I knew nothing of Spiritualism. I sat one winter's night by the fire, thinking with the usual agony of bereavement of my vanished child, when I became aware that my two other sons, aged fourteen and sixteen, were conversing in excited whispers over the planchette they had been playing with. I heard Carrick say to Yoric, "You must have pushed it." Yoric replied indignantly, "I tell you I didn't. It's you who pushed." Then one of them whispered, "Don't let mother see. It will upset her."

This roused me. I got up and went to the table, and found my children gazing awe-struck at six words scrawled across a very large sheet of paper pinned to the table, thus: "Tell mother don't worry. Me happy." I stood and looked at it too, and burst into tears, asking, "Who wrote this?"

My Sunny had been wont to say, "Me happy, Me hungry, Me sleepy," and so on, just to please me when I sometimes remarked, "Oh, children, you are growing big. Soon I'll have no baby left." Sunny, ever tender-hearted and understanding (as indeed all my three boys are), would climb on to my lap to embrace me and say, "No fear! I'll always be your baby and talk baby talk, 'cos me loves oo," &c.

And so, upon this winter's night, when winter was also in my heart, I gazed through my tears at this message upon the paper, "Tell mother don't worry. Me happy."

Carrick and Yoric, practical, and at the age when the school-boy carefully suppresses any exhibition of sentiment lest he should be accused by his fellows and others of being "like a girl" (awful stigma!), were, I knew, as moved and full of wonder as myself.

My children are essentially truthful. Fearful of breaking down, they both tried to divert my thoughts, but when I insisted on questioning them closely, each boy earnestly denied having done more than lightly rest his finger-tips upon the little wooden board, which, after a time, appeared to become imbued with a life and movement of its own, while all they had to do was to let it write, their hands barely touching it. This was later my own experience.

Deeply thoughtful, deeply moved, greatly wondering, I took charge of the message and the planchette, and locked them away. A few days later my boys returned to their public school, and about a fortnight passed, during which time I longed to try the little instrument again, but having told a relative (a Roman Catholic priest) about it, I was much upset at his assurance that—yes—it was certainly a spirit had moved the little instrument (for he himself, he said, had tested these phenomena, and knew them to be genuine spirit communications); but it was certainly not my child, but an "evil spirit" trying to deceive me.

I pondered, and finally decided suddenly that great joy would be mine if even I could get into touch with an "evil spirit," for as my longing was, primarily, to satisfy myself that spirits of any sort at all existed, an evil spirit, be it a veritable demon, would be better than nothing, and would at least furnish evidence of life beyond death. In fact, so great was now my anxiety to begin, that I was prepared even to try and reform the malevolent entity which my priestly relative assured me was simply bent upon my destruction. The good man was horrified

when I replied I'd "cheerfully risk it, or anything else, to find my child again."

I did not know, then, that there are no more "evil" spirits on the other side than we meet every day here, when we jostle the poor drunkard on the pavement, or chat pleasantly with the gentleman who has ruined hundreds of homes (sometimes) by speculations beneficial to himself; and so on. I also did not know, then, that if your spiritual investigations be prompted solely, as in my case, by a great deep love, *that* is the greatest safeguard of all against interference from others—poor souls.

During the years that now followed of uninterrupted talks with my child, I took care, and would advise all to do the same, never once to ask for communications from any but the *one* person—my boy. To this, I believe, was due the extraordinary success I had—to this and our love for each other. He often conveyed to me messages from other relatives who had passed on, but it was my Sunny, and he alone, who wrote, except once, when I was rather taken aback by a little boy in the next plane (whose mother had been having tea with me) apparently seizing the planchette and refusing to let Sunny have his usual evening talk. It was quite strange, the kind of tussle the two children had over it for a few minutes. Sunny would apparently get hold of it now and then and write rapidly, "Mother, mother, tell him to go away. He won't go." Then Cyril would write, in quite a different script from Sunny's, "I *shan't* go: I want to talk to my mother. I want to send her a message." As Cyril's mother was getting constant talks herself with her child through a planchette, and had gone back to her own home, I begged, and finally persuaded, Cyril to retire and leave the field to Sunny, who, ever after that, seemed constantly apprehensive of Cyril's re-appearance, and more than a little jealous of him. Sunny wrote us sometimes reams of delightfully inconsequent poetry (composed rapidly as he went along), and also drew us child-like pictures, and was very pleased and excited about them. After Cyril's visit he would sometimes suddenly write in the very middle of a poem, "Am I as clever as Cyril? *He* can't write poetry, can he?" And upon my assurance, "Oh, no, I don't think so," the little wooden board would fairly dance with joy and he would write, "Oh, I'm glad! I was so afraid you'd get to love him better than me."

Perhaps to strangers the child-like pride, candour and simplicity of the communications were more convincing than aught else. As Mr. W. T. Stead wrote in his delightful preface to "Rachel Comforted," the whole thing was as natural, artless and convincing as if a little schoolboy on this side had gone to some land of which his mother knew nothing, and wrote her boyish letters about his life, his companions, his pets, his home, his garden and his education.

But to return to the early days of these records.

The demon theory having entirely failed to terrorise me (indeed, it interested me greatly), I asked my valued servant "Nellie" if she would sit at planchette with me, my boys having returned to school. Dear Nellie, my faithful maid, had been a Salvation Army lass, and had devoted years of her life to working for the East-end poor upon a tiny pittance, till her health broke down, when she entered my service of comparative ease. I knew I could trust her. She had a beautiful nature. And so I invited her to be my companion upon this my journey into a then, to me, Great Unknown. She hesitated at first. Was it right? Were we "allowed" to talk to those who had passed on? I replied, "Oh, Nellie, 'Seek, and ye shall find!'" To seek I was determined. Not all the angels of Heaven nor demons of Hell could have now deterred me. I knew it could not be wrong to wish to find my darling child and prove to myself that *no one dies*. And so Nellie sat down with me, and we entered together upon the most blessed and wondrous experience of our lives. The Garden of Gethsemane in which I, a humble mortal, had prayed that "this cup should pass from me," changed gradually, day by day, week by week, month by month, from a Garden of Pain to a Garden of Joy. My crown of once sharpest thorns became a wreath of flowers. My tears often fell, even in conversations years afterwards; for a great mother-love like this

must always be nearly as much pain as joy. Even when, in the physical flesh, your darling is clasped in your arms, you mothers (and wives and others, too)—well, you understand! How much more when the beloved one is out of sight! But as time passed, my tears became more of joy than pain—I had found my boy again!

(*To be continued.*)

A CONVERSATION AFTER THE GREAT SEA BATTLE.

"Of course," she said, "it is so much more dreadful when five thousand people are all launched into the other world together in a moment."

"More dreadful than what?" he asked.

"Why, than when they die each in their time," she said.

"Don't you mean that it seems more terrible?"

"I mean that it both seems and actually is more terrible."

"It does seem so," he answered, "but I do not think it really is so. It seems so, because we realise the enormous total of mourning and suffering involved when the sum of it is thus presented to us in one mass; but surely you would not say that that total is actually less when it is distributed over a generation or two?"

"Perhaps not, but remember that these were mostly young men in the prime of life."

"Then you think if they had lived longer they would have had fewer friends to mourn for them, fewer dependents to grieve over their death?"

"Well, no, of course that would not follow. But surely it would have been less awful if they had died at their appointed time in the ordinary way?"

"We can hardly say," he replied, "that they did not die at their appointed time—that is surely beyond human judgment. But as for dying in the ordinary way, could they have died a better death than they did?"

"Not a better death, certainly," she said, "but a less distressing one surely?"

"Ah, but there you are begging the whole question. We have just agreed that the sum total of distress is not more when five thousand die at once than when their deaths are spread over the years. May we not rather say that it is, if anything, less in the case of a sudden great catastrophe?"

No, she could not see that.

"Think," he said, "in a great catastrophe do not the mourners have at least the special consolation of an enormous tide of mutual sympathy? Does not the whole world mourn with them, and is there not some alleviation of distress in sympathy of such an extensive character? When people die singly, 'in the ordinary way,' the mourners have to bear their burden alone, as it were—at any rate, unsupported by a worldwide wave of sympathy. I am not trying to minimise the awfulness of such catastrophes, but only to show, if I can, that while the apparent terribleness of a sudden disaster exceeds that of a distributed series of deaths, its real terribleness is not greater. The sorrow total is almost more in the latter case. It is good that we should look at it in this way, for otherwise we view the matter in false proportions and confuse the things which really are with those that only seem. And surely the more we fix our thoughts on the reality, the more the fallacies of semblance will disappear, and with them the exaggerated morbidness that results from mistaking the seeming for the real. Briefly my thought is this: All men must die, and if a thousand die together there is not more distress than if they die one at a time. The distress looms large when all die at once, because we see it all at once, but it is none the less equally existent when spread over a long period of time. This, it appears to me, is the right way to regard great calamities, and when they occur as the outcome of noble heroism, we have in addition the comforting feeling that however the death-day of those heroes might have been postponed, it is inconceivable that their end could ever have been more glorious."

C. E. B.

TRANSITION.—Mrs. S. Armstead, wife of the treasurer of the Nottingham Spiritual Evidence Society, passed peacefully away on the 26th ult. She was a splendid woman and a good Spiritualist. The whole family have for several years taken an active part in the cause locally. Mr. F. Payne, B.A., conducted the interment service.—H. L.

THE BIBLE IN RELATION TO THE WITCHCRAFT AND VAGRANCY ACTS.

BY ALFRED KITSON.

The recent persecution of mediums under the above Acts calls for serious consideration in the hope that some definite action may be decided upon by the various bodies of British Spiritualists in order to have them either repealed or so amended as to apply only to proved rogues who trade on assumed psychic powers.

No doubt much of the opposition to spirit intercourse arises from the assumption that the Bible forbids such, as being displeasing to God, and so contrary to Holy Writ. If it can be shown that such an assumption is not warranted perhaps it will ease the Christian conscience in favouring the repeal of the above Acts. I therefore pen these lines in order to show that the exercise of psychic powers, such as clairvoyance and clairaudience, is not condemned by the Biblical records but was, on the contrary, resorted to by the prophets.

In the first place, allow me to draw the reader's attention to Saul's first interview with Samuel. The object of Saul's visit was to have revealed to him where he could find the asses lost by his father, and for which he and a servant had been commanded to search. After spending several days in a vain endeavour to find the animals they came to the land of Zuph, where dwelt Samuel. Saul was now thinking of returning home, lest his father should think he had also lost his son and servant. As a last resort the servant suggested that they should seek an interview with Samuel, the "man of God," who was held in honour by the people because all the things he told them of their affairs came to pass; a fact which proves that his mediumship was genuine and reliable, not fraudulent.

It appears quite evident from the Biblical account that it was customary in those days for people who sought the prophet's help to make some gift to him for services rendered, for no sooner does the servant make the suggestion than Saul asks the pertinent question, "But, behold, if we go, what shall we bring the man? For the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?" To which the servant replied, "Behold, I have in my hand the fourth part of a shekel of silver: that will I give to the man of God to tell us our way." And then we have the parenthetical explanation: "Beforetime in Israel, when a man went to inquire of 'God, thus he spake, Come, let us go to the seer: for he that is now called a prophet was beforetime called a seer." (I. Samuel ix. 8, 9.)

Now, it cannot be urged in the face of this incident that the Biblical prophets only used their psychic powers on behalf of the Temple services or for religious purposes, as Saul's visit to him had no more to do with religion than has a farmer's visit to a clairvoyant in order to regain some lost property. Besides, it is quite evident from the text that Samuel did not lose caste with the people for exercising his psychic powers to help them in their hours of need. On the contrary, he was reverenced as a "man of God." Let the framers of our laws bear that fact in mind.

Then, again, we find that when Samuel was taking leave of Saul he foretold to him specific incidents that would occur to him on his journey home, all of which came true (I. Sam. x. 14).

Now, if to foretell coming events is "fortune-telling"—and that is what mediums are charged with to-day—we have evidence here of the prophet Samuel practising "fortune-telling," inspired by the Lord. I think it should be quite clear to all unbiased readers that such practices were not displeasing to the Lord. To say that they were would be to condemn the prophets as sinning against God.

There is another matter of vital importance to the question under consideration, namely, the testimony of Bishop Hutchinson that the injunctions, "Thou shalt not suffer a witch to live" (Exodus xxii. 18); "There shall not be found among you . . . a witch . . . or a consultor with familiar spirits" (Deut. xviii. 10, 11); and "A man also, or woman, that hath a familiar spirit shall surely be put to death" (Lev. xx. 27), are not to be found in the Hebrew text, but were inserted by

the translators of our Bible to please King James I., "Forgetting about their work after that prince had written his *Daemonologia*, they received into it, *by his particular request*, these phrases which favour notions of witchcraft." (See Bishop Hutchinson's book on "Witchcraft," chapter XIV.)

Is it not a pity English people should have been so long misled by a corrupt Biblical text on matters concerning the ministry of angels?

Let us unite to remove these barriers to spirit communion, and do all we can to comfort the heart of a mourning nation.

THE MYSTERY OF MONS.

"Angels, Saints, and Bowmen of Mons," by J. E. Taylor (Theosophical Publishing Society, 1s. net), is described as "an answer to Mr. Arthur Machen and Mr. Harold Begbie." The writer takes both these gentlemen to task, the former for supposing that the visions of our soldiers resulted from the publication of his story; the latter for engaging in "a necessarily fruitless endeavour to prove a spiritual reality to material understanding," instead of more profitably employing his time and energy in answering the only vital question, *viz.*, What is the meaning of the visions which the soldiers saw? That is the question to which the book essays to supply an answer, and it begins by referring the reader to the account in Revelation of a certain war into which, according to prophecy, every nation was destined ultimately to be drawn. Quoting one of the Mons stories in which a charge of the Germans was stopped by their horses suddenly swerving round and fleeing, the writer sees in the action of the animals a strange resemblance to that of Balaam's ass. They saw what their riders could not see. "In charging full on the British, the Germans were unwittingly preparing ferociously to attack God's chosen people—the Israelites of the latter-day house of Israel," but were prevented from accomplishing their aim by the interposition of an impassable barrier of angels. The English, French and Anglo-Saxon races, we are told, represent the lost ten tribes, the Jews are fighting in the armies of Russia, and it will all end in the restoration of the Holy Land to its rightful owners. Puzzled students of Biblical prophecy will find everything made clear in these pages. But to "material understanding" these things are hidden.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 19TH, 1886.)

THE FLYING DUTCHMAN.—The recently published book, "The Voyage of the 'Bacchante,'" by the sons of the Prince of Wales and their tutor, Mr. Dalton, contains the following:—

July 11th (1881). At four a.m. the "Flying Dutchman" crossed our bows. A strange red light, as of a phantom ship all aglow, in the midst of which light the masts, spars, and sails of a brig two hundred yards distant stood out in strong relief as she came up. The look-out man on the forecastle reported her as close on the port bow, where also the officer of the watch from the bridge clearly saw her, as did also the quarter-deck midshipman, who was sent forward at once to the forecastle; but on arriving there no vestige nor any sign whatever of any material ship was to be seen either near or right away to the horizon; the night being clear and the sea calm. Thirteen persons altogether saw her; but whether it was "Van Diemen" or the "Flying Dutchman," or who else, must remain unknown. The "Tourmaline" and "Cleopatra," who were sailing on our starboard bow, flashed to ask whether we had seen the strange red light. At 10.45 a.m. the ordinary seaman who had this morning reported the "Flying Dutchman" fell from the foretopmast cross-trees, and was smashed to atoms. At 4.15 p.m., after quarters, we hove-to with the headsails aback, and he was buried in the sea. He was a smart royal-yardman, and one of the most promising young hands in the ship, and everyone feels quite sad at his loss. (At the next port we came to the admiral also was smitten down.)

What does it mean? Is there really a spectral ship cruising on the seas?—this was between Melbourne and Sydney—or is it conceivable that all these people were the victims of hallucination? or is it all a hoax?

THE PROMOTION OF PSYCHIC SCIENCE.

MISS LIND-AF-HAGEBY ON THE PRESENT CRISIS.

On Thursday afternoon, the 8th inst., Miss Lind-af-Hageby was "at home" at her London residence, and a number of friends assembled to discuss a subject proposed by the hostess, *viz.*, "The Impetus to Psychical Study given by the War." Miss Lind said that never had there been greater scope for constructive thought than at the present moment. There was an urgent need for developing psychic interest and gaining knowledge of the unknown world. With the millions of personal losses, deaths, tragedies, and privations, on every hand, the time had arrived to direct a stricken world to the infinite resources of the worlds beyond itself. She did not desire to discuss the rights or wrongs of the war, but felt it would bring about conditions that would result in a lasting peace. Its effect had been in a certain sense to spiritualise the heart and refine the mind of humanity. It had broken down the material shell with which we were surrounded. It had broken down ideas of selfishness and separation, and we were beginning to realise how uncertain and precarious was this life of earth. There was rising all around us a great volume of intuitive feeling and thought. We were beginning to see that death meant but a passing from one room to another, and to feel that the unseen world was in our midst intermingling and interspersed with our own life. Those who had suffered the loss unspeakable of those near and dear to them refused to accept the old statement of death as a final separation. The ordinary ideas of the Church that the lost one was somewhere unseen and unknown did not satisfy millions of people. The human heart clamoured for something more real, more vivid, more personal; and then turned to so-called Spiritualism, to mediums, to the whole vast realm of psychic study. All who were sensitive to the thought vibrations of the time were aware of this soul hunger all around them, and had done noble work in trying to appease the longing desires of stricken souls. She referred to the work of those mediums or psychics who had done all in their power to help and comfort. They had often heard critics of Spiritualism say, "Oh, but it makes people morbid, draws them away from the practical affairs of this world, even drives some people mad." Well, it might have driven a few unbalanced minds insane, but it had driven thousands and thousands into sanity. (Applause.) It had saved them from utter despair and given them hope and vision, so that they could pass safely through all the calamities by which they were surrounded.

Miss Lind then eloquently discussed the working of the facts and ideas of psychical science and philosophy on the thought of the time, especially with regard to science and its new-found interest in human psychology as a general question. Strange as it might seem, one effect of the war had been directly to open up the human mind as a unit of the study in its deeper issues, *i.e.*, as it affected man as a spirit being.

Coming to a practical question Miss Lind referred to the proposal to found an institute which should devote itself to the study of mediumship, clairvoyance, psychometry and the occult sciences generally. It would specially invite and protect mediums from all parts of the world, especially America. Scientific investigations into their powers would be conducted. There would be a lecture-hall to which the public would be admitted and scientific laboratories at which experiments in psychic photography and physical phenomena generally would be made on the lines long ago laid down by Sir William Crookes, Richet, Maxwell and others. The transactions of the Institute would be published and the whole subject would be treated with the painstaking attention and precision which its importance deserved.

Mr. McKenzie followed, describing his plan for the foundation of a new institution in much detail. He stated that the scheme had already won a great measure of important and substantial support. They had received the offer of a house, and some five hundred pounds' worth of furniture had been acquired, so that already considerable progress had been made in the practical establishment of the idea.

A discussion followed, in which Mr. Von Bourg, Mrs. Fairclough Smith, Mr. A. P. Sinnett, Miss Felicia Scatcherd, Mrs. McKenzie and others took part.

A MESSAGE FROM THE LIVING.

Old investigators are not unfamiliar with the subject of séance communications coming from persons still in the flesh. The Paris "Annales des Sciences Psychiques" for March reprints from "Luce e Ombra," of Rome, a strange story, which is attested by Madame Annette Boneschi-Ceccoli, who is stated to be a writer of some reputation in Italy.

At a séance held in Florence, one of the sitters, a young lady, Julia F——, an authoress of note, inquired whether any spirit friends were present.

"I am one, who is in love with you," was the answer.

"Oh! I don't accept lovers from another world," said Julia, laughing at this unexpected declaration.

"I am not dead, but a man of flesh and blood," came the reply.

"If that is so, give me your name."

The letters "Gio" were then spelled out.

"Giovanni," interrupted Julia. "Very good; and what is your profession?"

The communicator then proceeded to say that he was an engineer, living in Sicily, who had been greatly impressed by a story from the pen of Julia F—— which had appeared in the Florence journal "La Scena Illustrata," and had formed a sentimental attachment for the unknown writer. He then gave a short poem of a tender nature, in the form of a madrigal, concluding with the statement that in a few days she would receive a letter from him.

Some days later a letter was forwarded to the young lady, having been redirected from the offices of "La Scena Illustrata." It was signed Giovacchino G. F—— (not Giovanni), and repeated the sentiments expressed through the table, giving also the poem, word for word, together with other details.

An element that somewhat mars the romantic nature of the story is that the engineer-poet proved to be a married man, though living apart from his wife. He was unable to explain the mysterious communication, but we learn that at the time of the séance he was asleep in Palermo, and the incident is regarded as a case of thought-transference.

THE PSYCHOLOGICAL ASPECTS OF FEAR.

BY HENRY FOX.

The sentiment of fear in the human mind is one of the most deadly foes that can invade the sacred realms of the interior consciousness. Fear not only "hath torment" but it seems to paralyse both body and soul; and it brings on the very perils which are anticipated, without the courage to face them. Clearly, if we have a soul at all, this soul requires healthy development as much as the body. Health is as necessary an element of happiness in the spirit and soul of man as in his body; and there seems to be no limit to the power of the human spirit, whether to cure or to create pain and disease within the body. To admit fear within one's mind is to poison both body and soul; for fear is a virulent mental and spiritual poison as dangerous as strychnine or arsenic in the human body. It strikes at the very root of our constitution and poisons the fountain of pure and happy life within us. So it is worth considering why and what we fear.

Fear has its use as well as its dangers. In small doses fear may prevent unnecessary dangers; in large doses it may bring them on. In the same way strychnine and arsenic have their uses in small quantities. In large quantities they are the rankest poisons.

But the human soul in a healthy condition can make itself impervious to fear; and then not only does fear fail to terrify, but the actual calamity or suffering which is not feared loses half and sometimes all its power over the human mind when it arrives. This is proved by innumerable examples of human fortitude under great dangers which threaten as well as under great sufferings which are endured. The martyrs are believed to have become insensible to pain or fear whilst being burnt alive or being torn to pieces by wild beasts in the arena of the Roman

amphitheatre. The evidence shows them to have been in a state of spiritual ecstasy which demonstrated the superiority of the spirit of man over his body. No real science of psychology can afford to ignore or neglect the full value of such facts. They happen every day in modern life, quite apart from lions, tigers and amphitheatres.

So if there is any corroborating proof of the teachings of psychology that man's spirit is his real self and not his body; all, it may be found in the consideration that the man who believes in his own spiritual constitution fears nothing except injury to his own soul. There may be plenty to grieve over, plenty to deplore and much to forgive, but nothing to fear. He knows that nothing but his own conduct and the spirit in which he faces life can injure his real self though his body be blown to pieces with explosive shells or burnt by fire. Psychology thus becomes a very vital and practical religion for its students, for it raises them from earth to heaven even whilst being battered to pieces in the trenches of Flanders. This is why a soldier's life is of less value to him or even to his wife and children than his honour. This is why self-sacrifice in every form is so highly esteemed. This is why fear is so poisonous, courage so elevating and ennobling, and cowardice, whether in political, civil, or military life, is so contemptible. This is why we honour our dead heroes of this war, knowing that they have saved their souls alive; and that is why Britain, whatever disasters befall her, will never die so long as she holds her honour and her freedom of more value than her wealth or her conquests or her victory over her foes.

SIDELIGHTS.

The "Star" of the 6th inst. gives as "a remarkable war prophecy which seems to have been overlooked" the passage in the second book of Esdras (Apocrypha) descriptive of a vision of a fight between a lion and an eagle which seems to have a curious bearing on the present struggle. But it was not "overlooked"; it appeared in *LIGHT* nearly two years ago (September 5th, 1914).

"Annales des Sciences Psychiques" states that M. Fernand Girod, editor of "La Vie Mysterieuse," has recently been slightly wounded by shell-fire. He has gained distinction during the present war, having been promoted from the ranks to the position of lieutenant and receiving the *Medaille Militaire*, the *Croix de Guerre*, and lately the *Cross of the Legion of Honour*.

The philosophy of Mr. James Leith Macbeth Bain's pamphlet, "Concerning the Right and Wrong of Fighting" (Theosophical Publishing Society, 161, New Bond-street, 2d), is partly suggested in its opening sentences: "Hate can never end hate, but Love can and does use the forces of hate to work out their mutual destruction." Hell itself is therefore "a department in the economy of the one House of God." In the understanding of this, we have (Mr. Bain holds) the solution of the great problem that "is absorbing the attention of the understanding and even of the spiritual mind of our people."

The latest peace prophecy comes from Russia, and is referred to in the "Psychic Magazine" for May 1st and 15th. The story goes that a child of eight years, belonging to a distinguished Russian family, declared that his brother, who was in the army, had appeared to him, and announced that he had been killed on the battlefield, a statement which was soon afterwards verified. The child further declared that he had witnessed certain events, which he was not permitted to disclose, but which would constitute the end of the war. These events would take place this year during a month which commences on a Tuesday. The only month in our calendar which meets this condition is August; but according to the Julian calendar in vogue in Russia there are two months to which it applies—viz., March (prior to the prophecy and therefore discounted) and November.

We are sorry to learn that Count Chedo Miyatovich, who was announced to address the members of the Alliance at the Royal Society of British Artists on the 13th of April last, has been very ill. He returned to England on the 29th of that month and almost immediately had to undergo a serious operation. He was able to leave the nursing home on Sunday, the 4th inst., and is now recuperating at Bushey. We trust that his restoration to health will be complete in every respect.

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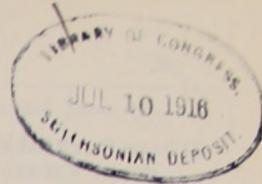
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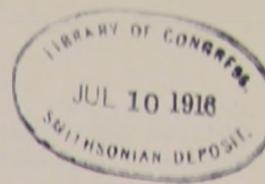
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SATURDAY, JUNE 24, 1916.

[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

In the "Spiritualist," a New York journal, edited by O. P. Christensen, appears an account of an interview by the editor with Dr. James Hyslop, of the American Society for Psychical Research. In the course of his interview Mr. Christensen related two incidents to illustrate the fact that much which is set down to fraud is really quite genuine. He tells how, at a Direct Voice séance in Cleveland, he discovered that the medium was himself speaking through the trumpet (although quite unconscious of the fact) and was "giving some wonderful messages and demonstrations." Dr. Hyslop's comment on this case was that the medium, being entranced, was probably controlled by some "spirit forces" to pick up the trumpet and give messages through it concerning matters unknown to the medium. In the other instance Mr. Christensen told of a materialisation séance at which a hand minus the last two fingers was projected from the cabinet:

One of the lady sitters said it was her husband who had passed over and who had lost the last two fingers of his hand. Yet we found the medium when entranced made the manifestation himself. (He did not know it.)

The cases are typical of many known to old investigators of physical phenomena in which the theory of fraud—although sustained by suspicious circumstances—is negatived by the fact that proofs are afforded that absolutely established the reality of the communications given.

In the course of his interview with Dr. Hyslop, the interviewer raised the question of police interference, and records the scientist's reply as follows:

I do not believe that the police and detectives are making honest investigations into the real phenomena of psychical research. They are simply using tricks and other means of trapping mediums, but the time will come when the mediums or psychics will have to go before a proper Committee or someone who understands the phenomena, and there will be a discrimination between the "fakers" and those who are real [mediums].

And Dr. Hyslop added:

I do not believe it will be very long before the detectives and police will be able to see and discriminate, and understand that it will be necessary for certain psychics or mediums to be investigated by prominent scientists, and also to find out if they are extorting money under false pretences, or are anxious to demonstrate for investigators the real phenomena pertaining to psychical research.

There are indications that Dr. Hyslop's forecast will be verified before very long, not only as regards psychical phenomena in America but also in England. In France and some other European countries, as we know, the authorities show a more receptive and tolerant attitude, while none the less severely punishing the shady class of fortune-tellers who prey on idle and credulous persons.

"The Sense of Community" is the report of an address given by Sir Francis Younghusband before the Quest Society early this year (Williams and Norgate, 1s. net). The author takes as his theme the experience that comes to some of us at rare moments:

An ecstasy like personal love expanded into universal love—an ecstasy so exalted as to be almost beyond endurance. All that divides seems ephemeral; it is the unity that now stands revealed. In these moments we see with flashing clearness the badness of the evil and the goodness of the good, with a strangely assured conviction that it is the good that is in the ascendant. We yearn for all to share the joy which we have caught. We feel we cannot possibly be our best selves until all others have reached their best selves too.

Most men, he says, have felt in some degree this sense of community with their fellow-men, with the animals and with Nature, and he brings in the latest discoveries of science to prove that the experience has a real solid foundation. He traces our descent from that familiar speck of protoplasm, and farther back still from the electron. In the fact that every one of these most primitive particles of the material universe continually acts upon and reacts to every other, that it is of these particles our bodies are made, and that they are all animated by the same spiritual impulse, he sees the efficient cause of this "sense of community."

That the war represents a great spiritual revolution no one who has closely studied its finer issues can doubt. Already it is showing its effects on the ideals of the time. In his book, "The Pillar of Fire," Mr. Seymour Deming, an American writer, issues a vigorous challenge to the educational system of to-day which inculcates the idea of material success as the measure of ability and the goal of ambition. He pours out vitriolic contempt on "career-mongering," and asks whether to "get on in the world" is really the true end of life. He pictures a time when those whose vocation it is to educate the youth of a nation will teach a nobler doctrine, so that the young on setting out in life might

go serenely and joyfully to obscure but mighty tasks, un-plagued by this everlasting gee-haw and pull-haul of ambition *versus* service, self *versus* society, materialism *versus* idealism, capitalism *versus* socialism, which sours and all but nullifies half the best efforts of what should be the brightest and bravest years of godlike youth.

It is all "true talk" and it is part of our spiritual gospel to-day which aims to replace the pursuit of shadows by the quest of realities. And yet it is not at all new. All the sages of the past taught the truth—Jesus Christ set it out in no uncertain terms. But it needed the teaching of bitter experience to enforce the truth and get it uttered in modern speech by modern thinkers.

The peal so musically rung by Miss E. M. Holden in the ten poems which she has just issued under the title of "A Peal of Bells" (Dolphin Press, Brighton, 6d. net), is one of exultant faith. As she looks out from her chamber window on the upland lea and breathes the fragrance of

the early morning the voice of the world's weeping grows faint in her ears. "There's not a trace of sadness when He maketh all things new." She knows that war has not banished—cannot banish—God's angels from the earth. She sees, in dream, bluebells springing up on the battle-fields and angel feet passing among them. And though the world be now betrayed by the powers that be, though its children be slain and its homes desolate, her faith in the final good still triumphs, for—

There is never a soul goes down to the cursed places,
The foul release,
But is gathered again to the arms and the angel faces
Of Love and Peace.

SUPERNORMAL EXPERIENCES AT THE FRONT.

SOME INSTANCES AND A SUGGESTION.

"Neagh," an officer holding an important position in the army, who has spent many months at the front, and who takes a keen interest in psychic research, writes:—

As it is to be hoped we shall never, in our generation, at least, have another such opportunity, I am writing to suggest that you undertake through *LIGHT* an investigation of psychic conditions at the front. There must be many over here known to you who are interested in psychic science and psychology generally, who would contribute curious and interesting experiences in regard to things psychic, which would be of great value for future study. As examples I give the following: The evidence of my own senses many times repeated, and also that of several others, indicates that at a point along the roads approaching the fighting zone the atmosphere appears suddenly to get heavy—one, as it were, runs into it, and as the vicinity of the trenches is approached, it grows denser. This dense, murky atmosphere gives a sense of heaviness and depression difficult to describe. When approaching the vicinity of the areas where the fighting troops are billeted, but still out of range of the usual shell fire, some describe a vague intangible feeling of fear. There is nothing to be afraid of, but it is in the air around and affects one.

Officers and men describe a sense of detachment or aloofness in regard to their surroundings. One officer told me when he was in the trenches he felt as if he were a spectator of what was going on, as if he were detached from his body and was looking on with an impersonal interest at what was happening. Many Tommies, I am told, say that they do not realise that the things which are happening around are happening to them. One officer sits silent and does not want to talk when in the trenches, another has a vague impersonal fear; a third appears to like the trenches quite as well as any other spot on earth. Some of the soldiers have no particular animosity towards the enemy, while in others a more or less intense personal hatred and loathing of the Bosch is evinced.

There are a good number of cases known to me where apparitions of the dead have been seen. One was so vivid that the Tommy who saw it exclaimed, "Hullo, I thought you were in another part of the line!" A day or two later he heard that his pal had been killed down south.

Are people strongly impressed? I know one man who heard the words "Don't, don't!" uttered at his ear, and the warning could not have come from any living soul, as he was alone at the time. Some appear to get strong impressions to do or not to do a certain thing, to go or not to go. Some have visions (not the "Angels of Mons") and I know of two instances of veridical prophecy.

If all who are interested tell their experiences or what comes under their observation the result ought to be a valuable contribution to the literature of psychic science.

"Neagh" is known to us not only as a soldier with a long record of active service, but as one who has made some valuable contributions to archaeology and the literature of folk-lore, and his suggestion therefore comes with added weight. Although we have the privilege of visits from and correspondence with many soldiers—officers and men—at the front, those with stories of supernormal experiences are usually reluctant—for one reason or another—to publish them. Perhaps "Neagh's" invitation will tempt some of them to abandon this reserve, and if they do not care to disclose their names publicly these can be sent to us in confidence.

EXPERIMENTS ON LEVITATION.

BY BENJAMIN DAVIES.

(Continued from page 195).

After we had held a few sittings—altogether there were not more than four of them that could be regarded as being properly arranged from the point of view of apparatus—Mr. Duke was called by his firm to go out to China to instal new machinery. He went out but never returned. Though a strong man and in good health, we heard in a comparatively short time that he had "passed on." This was the end of the series of experiments. The results were not published at that time because it was rightly thought that further work was necessary before we could rid ourselves of the traces of doubt that were quite excusable. It was intended also to vary the method of attack. I remember one of the methods mentioned by Sir Oliver Lodge that should be tried was as follows: To place the medium at a table, sitting on a chair suspended from the ceiling, like a child's swing, and ask him to move the table. This and many other experiments would have been carried out had Mr. Duke returned.

The conclusions that we may permit ourselves to draw from the curves are as follows:—

(1) That levitation was not due to a mechanical pressure of the hands exerted in the normal way.

(2) Consequently, if the force be any one of the known mechanical or physical forces it must be acting directly on the table, not through the pressure apparatus.

(3) Therefore, there was no mechanical reaction on the medium, at least not *via* the hands or arms.

(4) The curves do not definitely exclude the possibility of action or reaction of an unknown physical kind between the hands and the table, though unrecorded. Thus, as an analogous case, consider two magnetised bodies in air with a plate of practically non-magnetic material like aluminium intervening. The action and reaction occur whether the aluminium be present or absent, and there is no particular strain on the aluminium. The aluminium in this case may be regarded as representing the pressure apparatus in the above experiments. Or again, consider two electrified bodies in air with a sheet of dielectric, like glass, intervening. Action and reaction occur whether the glass be present or not.

But all this is extremely unlikely, for the medium would have so to balance the forces as to just keep the pressure off the pressure apparatus; otherwise they would be recorded—a difficult operation to perform. Moreover, this supposition is apparently negatived by the wonderful levitation of the heavy table with the child sitting on it at Mr. Duke's house. That levitation was made with the utmost ease so far as the medium was concerned. It was difficult to conceive any action in that levitation other than a direct one on the table in the manner shown by Dr. Crawford, with the reaction at, or at least very near, the floor. The moment of the force necessary for levitation was so great that one could not regard the "girder" action suggested by Dr. Crawford as a sufficient explanation. If we regard the reaction located in the medium, it must have been low down near the feet. Thus one can imagine Dr. Crawford's more or less rigid girder with one end at the medium's ankles and the other end under the table, say at the distant end. This would exert a force in the direction of its length, the upward vertical component of which could be utilised for levitation.

In this case the upward force necessary to lift the table would be reacting on the medium, whose weight would then increase by that amount. This would fit in with Dr. Crawford's experiments. But even this hypothesis does not fit in well with the phenomenon, for the horizontal component would be so great as to drive the table away from the medium.

Forces are shown in Figure 7.

A B represents the medium, F the force exerted, H and G the component forces. It will be seen that the available force H for lifting the table is small compared with the horizontal force G that tends to drag the table along the floor.

But there is an alternative hypothesis that we may

temporarily assume and that is, a dynamical one, by which the phenomenon may be explained. The static method may be sufficient to explain the levitation of light bodies, but it seems insufficient to account for the levitation of great masses, especially when at a distance from the medium.

Assuming, with Dr. Crawford, that the energy required to perform the work represented by the levitation of a table through a given height emanates mainly from the medium, one can imagine the levitation occurring due to a force whose reaction is not located in the medium at all, but on any convenient spot on the floor and directly under the point of application of the unknown force.

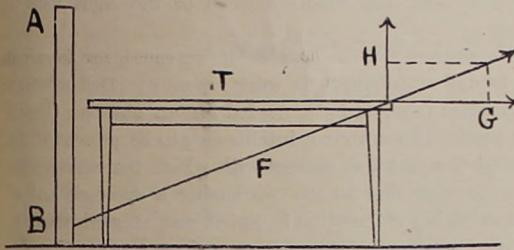


FIG. 7.

Thus, as an analogy on the known physical plane, let us imagine the table made of a highly conducting material in the electrical sense, with a powerful alternating current bar magnet, with its axis vertical and placed underneath the table, and resting on the floor. By the side of the table and joined electrically to the magnet is an alternating current generator, supplying the magnet with an alternating current. In this way the table could, of course, be lifted. The reaction is now on the magnet, not on the dynamo, though the latter supplies the energy required. The dynamo is meant here to represent the medium, and the magnetism the levitating force.

All this may be very crude, but it is a case in which the medium is supplying energy rather than exerting a force, and thus the difficulty of regarding the medium as the locus of great mechanical action is removed.

Another analogy of the dynamical kind is as follows: In place of the dynamo put a force pump either for air or for water. Let a pipe from it run along the floor with its end bent up vertically under the middle of the table without touching it. A powerful blast of air or a stream of water would lift the table. Here, again, the reaction is on the pipe and the floor immediately underneath. The pump represents the medium. It supplies the energy but does not bear the reaction.

Assuming that the medium is the source of action, it would seem that some unknown dynamical effort analogous to the above might be borne in mind, as well as the statical one already given by Dr. Crawford—especially when great weights are levitated.

CONCLUSIONS.

1. That objects are levitated in the presence of a psychical medium there can be no doubt, and, according to recent articles in *LIGHT*, Dr. Crawford has discovered the point of application of the force concerned, as well as the seat of reaction in certain cases of levitation of light objects.

2. The nature of the force remains a mystery.

3. The energy required for the production of the phenomenon depends in some way on the living organism.

4. Lifting the table through a given height means that a definite amount of work is being done, but whether the equivalent energy has its origin in the physical organism of the medium or elsewhere we are not in a position to say. It is unlikely that the origin is any other than the medium, or at least, the medium together with the circle of sitters.

5. Though the seat of energy may be on the physical plane, the agent utilising and directing it appears to be on another and in the Unseen, for the medium is passive during the sitting, simply waiting for events and, except for a vague, ill-defined feeling, is unable to predict the time and exact character of the phenomena. The medium is therefore a *medium* in reality, a wonderful channel for operations; at one end of which is an *Idea*, and at the other a Physical Phenomenon.

PSYCHOMETRIC RESEARCH AND PREVISION.

A REMARKABLE CASE.

The following letter from a gentleman who has not had much experience of psychic matters has been sent us by Dr. Abraham Wallace, who states that he has himself investigated the evidence produced for the details given by the writer:—

Whilst not professing to be a believer in occult forces, I am bound to admit the proofs of some wonderful power possessed by a lady whom I have known for about two and a-half years, Mrs. Graddon-Kent. At (I think) the third meeting in our drawing-room, being quite a stranger to the surroundings, she took in her hand a mother-of-pearl paper-knife, and immediately personated the previous owner, predicted his death and other family matters, which were perfectly verified in due course. This experience was really the cause of my asking Mrs. Graddon-Kent for an appointment on the afternoon of April 5th, 1916. I was anxious, if possible, to discover something without a word being spoken, and absolutely without any knowledge whatever of the parties or circumstances being known to the medium, so I simply placed in her hand a small white satin handbag. She at once said that the woman who had owned it had passed on by drowning, and gave her age and an accurate description of her. The medium also described the scene at the riverside and located the spot. She further gave three proofs of identity unknown to anyone present. She said that the deceased had false teeth, and was in the habit of taking a drug (bottles described), and to these two statements was added a description of a son at the front whom the mother had been more than anxious about. The medium then gave a clear description of the woman's husband and said he had just passed through a very black crisis in his life. She went on to picture the body drifting rapidly down the Thames through the flood tide with lumps of frozen snow around it. The medium was now tired, and the other lady visitor and myself left. Later in the evening the same "influence" came to Mrs. Graddon-Kent, who said the body was lodged near some big timber and would be released and discovered on the breaking up of the weather, about a mile and a-half or two miles below the Tower of London, and that the friends need not take any further steps as all would be made known in due course. So much for the psychic's statements, now for the facts.

Mrs. X. left her home in the early evening of March 11th, 1916, unknown to the family. As she did not return her husband communicated with the authorities, and every effort (including the publication of a photo and description in the leading daily papers) was made to discover the whereabouts of the missing woman.

It will be noticed that my interview with Mrs. Graddon-Kent was on April 5th. I saw Mr. X. that evening, and the particulars relating to the son, the false teeth, and taking of drugs (this before unknown) were confirmed. The body (intact, with every indication that it had been held down, as previously described) was eventually found at Wapping on April 19th, and was duly buried.

I understand that Mrs. Graddon-Kent is a well-known Spiritualist and experienced worker in the cause that is at this present time awakening such universal interest.

F. MEADE.

London, May, 1916.

VERIFIED DREAM OF A SOLDIER'S DEATH.

From the "Birmingham Daily Mail" of the 10th inst.:—

A remarkable dream which his father had is recorded in connection with the death of Private Bernard Cochin, the only son of Mr. and Mrs. G. Cochin, of Melbourne-road, Hales Owen, and who belonged to the Australian Light Infantry. Cochin took part in many hot engagements in Gallipoli and was reported missing on the 8th of August last. On this night the father had a dream in which he saw his son shot down on the battlefield, and on awaking he cried out, "Oh, Bernard, my poor boy!" Hopes were entertained that Cochin, who prior to enlisting was a farmer in Australia, was a prisoner in the hands of the Turks, but the announcement of his death received from the War Office this week proves that the father's dream was realised.

THERE is no poverty harder than ignorance; no wealth more valuable than knowledge; no madness worse than conceit.
—MAHOMET.

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THE QUICK AND THE DEAD.

When we begin to enlarge our boundaries and to break down some of those artificial separations with which in thought we mark off one thing from another, it becomes apparent that the term "Spirit" includes the whole of Life—that Life and Spirit are one and indivisible. That being so, it is clear that the sign of Spirit, like that of Life, is movement, activity, animation. To those who are accustomed to set a fixed meaning to the use of the terms "Spirit" and "Spiritual" this may appear a revolutionary proposition. Of a discordant religious gathering it may be said that its proceedings were "anything but spiritual." And yet there may have been a form of spiritual activity at work. Do we not use the term "spirited" to describe certain forms of animated movement? If we are to expand at all spiritually we must begin by enlarging the meaning of our terms. The old mental divisions must be broken down in order that the ideas "pigeon-holed" in separate compartments may merge into each other and form part of the general unity.

To the comprehensive view things differ not in themselves, but in their modes of manifestation. Between those manifestations we can draw hard and definite lines—as, for example, between a truth and a lie—but such divisions cannot apply to the primal life or energy which supplied the means of expression. An active mind, whether its activities be classed as "spiritual" or "unspiritual," is impatient of apathy, it abhors lifelessness. It feels intuitively that inertia and indifference mean that some elementary rule of the game of life is being violated. That feeling is probably as old as mankind. The proverb, venerable as it is, "Better rub out than rust out" was a relatively modern expression of it.

To the eye of the older moralist there was something extremely depressing in the spectacle of strife, hatred, envy and malice. To him they were evil passions having an evil source, and they furnished him with many a text concerning the total depravity of mankind. To the clearer vision of the later philosopher these things are evidences of life—energy is at work, however misdirected. He would rather see them than that stagnation of soul which expresses nothing because it has nothing to express. It may appear strange, on this view of the question, that the term "spiritual" should be instinctively related to the thought of quietude, and seem utterly inconsistent with noise and vehemence. But it is not really strange. We are all unconscious idealists and gather our truest ideas more from the intuitions than from the workings of the

intellect. What we were surveying in our idea of what is spiritual was not something different but the same thing in another and loftier aspect. We felt instinctively that Spirit in its highest form, as we know it, is calm, conscious Power. We did not see that the Power must begin as Force with much riving, grinding, and discord. Force, we said, is turbulent and destructive, therefore it is not spiritual. As well might we have drawn definite divisions in one of the elements—fire, for instance—and said that "heat" is that which quickens and nourishes life, and "flame" that which shrivels and destroys it, ignoring the fact that both are manifestations of the same form of energy.

No problem is quite hopeless if we can bring imagination as well as intellect to work upon it. But what an imagination it would have needed for an observer (had it been possible for a human intelligence to be present at the time) of the vast fiery masses with which the solar system began, to know that he was witnessing a spectacle not of destruction but of creation! Spirit was at work then; it has been ceaselessly at work ever since, constructing, destroying and reconstructing not life but the vestures of life. Always the life escaped, and emerged in higher shapes, themselves to suffer extinction when, their purpose having been served, they were replaced by still finer vehicles. Thus were evolved those fairer worlds and bodies of rarer texture to which we apply the term "spiritual" as though it marked something different in nature and not merely degree.

It might seem a bold thing to apply the term "spiritual" to the war that is to-day desolating the world. But if life is spiritual not only at its core but in all its manifestations, then the war is the outcome of spiritual activities. The horror and the misery with which we contemplate it, the feeling, hardly to be suppressed, that it is the outcome of some evil principle warring against Divinity—these are signs of a consciousness of failure not of the Supreme but of the human will. God has been true to Himself, but man has somehow fallen short. There were apathy and inertia somewhere, not on the lower but on the higher planes. There was what one might call "spiritual death," if there could be spiritual death. The intellect was active enough, Heaven knows! If intellectual activities could save the race, it would in these days be well on the road to salvation. What was dormant was *Intelligence*—a far higher thing, expressing the widest range of Spirit in the human being, since it includes Love, Will and Wisdom as well as the intellect in its expression. Here again comes in that old question of the misuse of terms. We have heard it said of a man, "He is good but not intelligent," or "He is intelligent but not good." We would it could be said once for all that a man who is not intelligent is not good, or that a man who is not good is not intelligent. For the whole Universe is intelligent and governed by intelligent laws. It was Intelligence that created man and endowed him with life and the reason required to govern that life. When the life is quick and active the reason grows and thrives with it. When it is allowed to become dull and torpid there is a deadening of the reason until at last in the eternal Providence of things a catastrophe is provided to awaken it, that it may take an intelligent part in the great Procession of Life, eternally active and intolerant of all that savours of death.

WHETHER thy work be coarse or fine, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward, to the senses as well as to the thought. . . . The reward of a thing well done is to have done it.—EMERSON.

RACHEL COMFORTED: THE STORY OF A MOTHER AND CHILD.

BY "RACHEL."

(Continued from page 198.)

After our talks had gone on for nearly a year, Sunny began to ask me at the end of every day's talk, "Mother, are you glad now that God called me here?" Well, I could not truthfully reply "Yes," and so I would answer, "Some day, darling, some day I will be." He continued to ask the question persistently and regularly, and I had no other reply to give for many a long day.

But as it was borne slowly upon me how happy and natural was the life my child led, how he longed to hear me say that I would not have him back, and how, far from being really parted from him, I felt that we were united for evermore, then I grew slowly to know that it was indeed "well with the child."

I had during the first few months many hours of torture and doubt. For instance, I had so much to unlearn. I had the usual absurd ideas that my little son had become as a very Solomon in wisdom; that he must know everything—including practically all that was going on all over the world—and be able to correctly foretell the future; that he should consequently be expected to remember the smallest and most trivial incidents of his life on this side and never make a mistake or contradict himself; that he must have, or should have, become perfect in character; that it was not to be supposed that he would care any more for the things and people he loved here, except in a very superior way; that he ought never to joke about anything at all, because (being engaged in singing hymns and other pious pursuits) it would be so irreverent; and so on. For, like most of us, I had arrived vaguely at these conclusions by the road of orthodox religious teachings, lamentable in the crooked and strange ideas they foster.

And what did I find instead? What revelation of truth (for so I regard it) burst little by little upon me, not by a sedulous process of education, carefully administered, as it would have been by an adult spirit who realised my ignorance and difficulties, but through a happy, joyous, and yet sometimes grieved and wounded child, who was so excited to tell me all kinds of things interesting to himself, and who, for a long time, realised so little that he was re-educating his mother, that some days confusion became worse confounded, and the sitting would end with my little boy and me both apparently in tears, Sunny writing in obvious agitation, "Mother, you are doubting me, and that big black wall has come between us. Oh, mother, don't you believe I'm your own Sunny?"—or words to that effect (I quote all at present from memory, later I shall do so occasionally *verbatim*)—and I sobbing to think I had wounded my child. Great harm and sorrow was caused for quite a long time by the counsels of my priestly relative, who had prepared the way (in all kindness, of course) to complicate matters terribly at first. Sunny found this out, and if I said, "Sunny, here is Father Norton [not his real name] come to ask you questions" (I must say, for an unbeliever in all save demon-spirits, Father Norton was very, very interested!), Sunny would hastily write, "Oh, bother! He worries me! And he makes you unhappy, mother. But tell him to go on. What does he want to know?"

I will describe more fully all these and other sittings later, but I have never forgotten Father Norton's face when he solemnly said to the invisible Sunny, "Is Christ the Son of God?" and awaited, I suppose, some horrid atheistic reply, or perhaps thought a loud devilish "Ha! Ha!" might resound through the room. Instead of that, there was a kind of rather shocked pause, and then was written, "Oh, mother, doesn't Father Norton believe He is the Son of God?"

And innocent Sunny would, I could see, have tried, with more opportunity, to convert to [better conceptions this very strange priest who apparently was doubting Christ's Divinity and had come to Sunny for light! Had my child appeared there and then in the flesh before him, Father Norton could not have looked more deeply struck and touched.

I never asked him, but both Nellie and I believed that he received a sudden illumination then, which went far to convince him that it was, indeed, the child writing.

I found as the months went on that Sunny knew very little more about the riddles of life and death and things generally than when he was on this side. The mistakes and muddles and doubtings caused by this alone may be imagined. Pitifully he would write, "But I'm *only* thirteen! I'm not a philosopher! Shall I ask my teacher?" &c. I found he knew but little of the future. And yet sometimes he seemed to have a flash of wonderful prophetic vision, and was nearly always right. He was as liable to make mistakes and contradict himself, or change his mind, as we all are. He had not changed suddenly in nature or character, nor become perfect. He always had a lovely nature in most ways, but I found his little faults and failings still there, contrary to my anticipations. And—I was glad! He could not tell me anything about anyone, near or far, *as a rule*, unless he had known them, or they were much associated with me or his brothers or anyone he loved. For weeks he could not see Nellie sitting with me. He said she looked like "a black lump." A member of the Psychological Research Society read the records later and told me he was much struck at Sunny asking one day (when I said we must stop now as Nellie had to get the tea), "Who is Nellie?" I think this was long after we had begun. (He had never known her.) As time passed, he would remark that he could "see her clearer." He often explained that we all had a thick or thin mist round us, presumably the physical body. If he loved the person, the mist was thinner. Those whom he had loved on this side I found he loved even more than before. He was deeply interested in all family news, and was very fond of writing people letters with the planchette, and if I suggested, to save time, that I should address the envelope, he was determined to do it himself. If, as we sat, there was the postman's knock at the door, Nellie or I must go and see "if there's a letter for me" from So-and-so, and every day it would be, "Has So-and-so answered my letter?"

I found he had not lost his sense of humour, which was always great (we are of Irish descent), and that, with all his piety and his reverence for the names of God and Christ (always written slowly, when otherwise he raced over the paper), he did not spend all his time in religious exercises. He said once, "Miller [a school-fellow who had passed over] and I are lively boys, and I know Jesus wouldn't *want* us to sing hymns all day." Another time he said, "I don't want to be an angel," and seemed to think that if I wished it I might bring it about, and he was quite happy as he was. I found that though he remembered things better and better as he went on, at first he seemed confused, and would write in an agony of apprehension, "Oh, don't doubt or stop talking because I can't remember that. Wait a tick, mother, it's coming back." And after a pause he'd say, "I *do* remember"—something which I did not even know and Nellie had never heard of, but which, after inquiries of other people, would prove to be true, and always, always he asked, "Are you glad God called me here?"

The day at last came when I could reply (even then with a deep stab, whether of pain or joy I could not define), "Yes, my blessed child, for your sake I am glad."

There was a long pause.

"True?" he wrote.

"Yes," I breathed, and meant it, yet hoped that the tear upon my cheek would not fall.

"Oh, mother," he wrote, "my heart is full, *nigh to bursting*. You have put the crown to-day upon my happiness."

The "*nigh to bursting*" is so like him! When he was on this side his grandmother offered her grandchildren a prize for the best story. Sunny got it. I always remember how his story began—"It was a god-like Spring day."

I called him my "Pearl" once, while using planchette. He was delighted. "Oh, what a nice name. Then you are Mother-of-Pearl!"

In my next article I will tell of extraordinary proofs received of the genuineness of the communications as coming

from the other side, and as being from him. We had hundreds of such, entirely convincing to me (and I am very hard to convince), but I will relate some of more value to strangers.

"I am thinking to-day how happy Sunny must be to see these dear records given to the world at last.

"Oh, dear me," he often wrote, "when will my book be printed?" We had long arguments over the title. If he didn't like what we suggested, he would have none of it.

"Pearl and Mother-of-Pearl," I think was tabooed because it sounded "too like a girl." "The Happy Land" he rather wanted, but he finally said he had found a title, and it was "Rachel Comforted."

CANON MCCLURE AND PSYCHIC SCIENCE.

Referring to the recently issued pamphlet by Canon McClure, "Spiritualism: A Historical and Critical Sketch," dealt with by Mr. Wake Cook in *LIGHT* of the 10th inst. (p. 191), a correspondent, G. R. D., makes the following comment:—

The call of the spirit is insistent in these days. Men and women in thousands, who have hitherto been indifferent or antagonistic to religion, are seeking after God, and those who are not satisfied with the orthodox presentation of Christ's teachings are looking for Him, and finding Him, in many other directions. Even before the war such movements as Spiritualism, Theosophy, and Christian Science were rapidly increasing in influence, and they will, no doubt, now receive a large number of new recruits. What should be the attitude of the Church towards these and similar schools of thought?

Surely the Church ought to recognise that the great majority of those who join these movements do so because they find in them the spiritual satisfaction they need. They may be right or wrong, intellectually, but at least they are serious seekers after truth. So that, instead of branding them as heretics, misrepresenting their teachings and exaggerating their faults, the Church would do well to look upon them with sympathy and understanding, welcoming them as allies in the fight against materialism and indifference, and realising that though Christ must ever be the Way, the paths that lead to Him are as manifold as the needs of the human heart. At the present time it is more than ever necessary that all who are striving after righteousness, trying, however mistakenly, however humbly, to promote the Kingdom of God upon earth, should do all they can to discover all that is noble and true in the beliefs of those with whom they disagree, and should refrain from dwelling unduly on what seem to them to be their errors. If the Church would deal with "heretics" in this spirit of Christian charity, it would do much to prepare the world for the Coming of the Master, which many of us feel assured is at hand.

Holding this view, I cannot but be disappointed in Canon McClure's little book, for the author has made no effort to understand the position of those whom he attacks, and to whom he continually imputes bad motives. Thus, in speaking of the dangers of Spiritualism, he suggests that the reason why many Spiritualists ignore them may be "because they do not really believe in the possibility of holding converse with the dead, and pursue the business from a hysterical love of notoriety or from the more sordid motive that there is money in it." In so writing, Canon McClure lowers himself to the level of the Hyde Park orator who accuses the clergy of preaching what they do not believe in order to retain their livings.

For his facts, so far as the early history of Spiritualism is concerned, Canon McClure relies on Lehmann's "Aberglaube und Zauberei." Now Lehmann is typical German materialist, who will admit of no supernormal or supernatural forces in the universe, yet to suit his purpose Canon McClure does not hesitate to accept him as an authority. In just the same way, when Sir Oliver Lodge made his great confession of faith in human survival, we had the sad spectacle of the Church, as a whole, complacently ranging itself alongside of the scientific materialists who opposed him. Is it possible that the clergy do not see how their authority to speak on spiritual matters is injured by such trafficking with the devil?

Canon McClure, of course, makes the most of the frauds and exposures which have punctuated the history of modern Spiritualism, and also of the "inconsistencies" of spirit communicators. He is welcome to all the satisfaction he derives from these sources. A conviction of fraud may serve to discredit an individual, but no amount of exposures, even assuming them all to be well-founded, can disprove the truths of Spiritualism. Those who believe that all psychic phenomena are the result of fraud may point to these scandals in support of their theory, but Canon McClure does not go so far as this.

He is bound to admit that Mrs. Piper, at least, is *honest*, and that she possesses "wonderful powers." The important point, therefore, is, not that frauds have been committed, but that these wonderful powers do exist. Canon McClure thinks they can be explained by "telepathy"—an explanation which, had he been writing a few years ago, he would have scouted as he now does the theory of spirit agency. We wonder whether he would explain Dr. Crawford's levitation experiments, or, say, Professor Zöllner's knots tied in an endless chain, by telepathy?

As to the inconsistencies, they show only that spirits are not possessed of universal knowledge, and that they differ in judgment as well as in character, just as do men on earth. Moreover, like attracts like, and spirits on a high plane will not attend mixed séances. It is as necessary to "try the spirits" now as it was in the time of the apostles.

At the end of his book Canon McClure states his own beliefs with regard to the communion of saints, prayers for the dead, the continued presence of the departed, &c., with all or nearly all of which Spiritualists are in complete agreement. He ends, however, by saying that "the faith that realises this needs no vulgarised phantoms to assure it of the permanence and responsiveness of their beloved departed." Yet the Christian Faith is based on the story of the Resurrection, a "materialisation" testified to by a small band of men and women who had just gone through a terrible and nerve-shattering experience. We believe in the truth of that story as strongly as does Canon McClure, but let him ask himself in all reverence and all humility what he would have thought of it had he lived at that time and heard of the occurrence only from the priests and Pharisees.

OUR SELF AFTER DEATH.

It is difficult for the Spiritualist, who has the facts of psychical research woven intimately into the fabric of his mind, to realise the outlook of those who think of their dead as waiting in the tomb for the trumpet to summon them on the day of judgment. He asks himself if there really are people who believe these things. The Rev. Arthur Chambers says there are, and to them his latest book ("Our Self After Death," Taylor, 1s. and 1s. 6d. net) is addressed. His strategy is admirable. He takes them by the hand and says: "Of course you do not believe in Spiritualism, but you are good Christians and you believe in the Bible. Well, then, open your Bibles again and read them in a new way—read them intelligently." Then he takes and shows them how the main discoveries of Spiritualism are to be found there, and how the teaching of Christ is absolutely opposed to the teaching of their tombstones and funeral hymns. He tells them they must not consider every part of the Bible equally inspired, and asks why they draw their ideas of death from David and Solomon rather than from Jesus and Paul? His reasoning is sound and, though the book is not written for Spiritualists, they may buy it for two purposes—either to give away to less fortunate folk, or to provide themselves with munitions for offensive or defensive warfare.

N. G. S.

PSYCHIC SCIENCE AND THE LAW.—MESSRS. ERNEST W. OATEN AND HANSON G. HEY, the president and secretary respectively of the Spiritualists' National Union, Ltd., write: "After consultation with our solicitor in the matter of the prosecution of mediums, the certainty emerges that the only way in which we may secure freedom for the legitimate use of psychic faculty and the proof thereby of man's survival of bodily death is by such agitation as will result in the passage through the Houses of Parliament of such amendments of the law as will give us spiritual freedom. The Council of the above Union are quite aware that at the present moment legislators have their hands full, but now is the time to mould the opinions of the Members of Parliament who in future will be called upon to vote on this matter, and success can only accrue to us if we stand solidly together. Time, labour, and money will be necessary, but, above all, a united and enthusiastic effort is essential. Will every *bona-fide* Spiritualist society in the kingdom join hands with the Spiritualists' National Union by affiliation therewith and every individual Spiritualist show his or her interest by uniting with us to the same end? The Union is circularising all the societies in the kingdom, and the whole matter will come under discussion at the annual general meeting at Glasgow on July 1st, when full particulars will be supplied."

BRITISH SPIRITUALISTS' LYCEUM UNION.

The twenty-seventh Annual Conference of the British Spiritualists' Lyceum Union was held in the Holborn Hall, London, at the invitation of Battersea Lyceum and the London Lyceum District Council, on Saturday and Sunday, June 10th and 11th, Mr. Ernest Vickers presiding. Owing to war conditions and the cancellation of the Whitsun holiday, the number of delegates was not so large as usual, but seventy-two stalwarts braved everything and did a great amount of useful work. All the arrangements for the conference were carried out by the local District Council, and the result reflects the greatest credit on that energetic and up-to-date body.

Mr. J. M. Stewart (Glasgow) was appointed minutes secretary, Mrs. Greenwood (Hebden Bridge) deputy-secretary, Mr. Connor (London) messenger, and Messrs. Welsh and Barnes tellers.

A telegram expressive of sympathy was sent to Mrs. Nurse (Rochdale), who was prevented by ill-health from being present.

The annual report recorded a hard year's work by the various sub-committees of the Executive Committee, and showed an addition of thirteen Lyceums, and a loss of fifteen.

The Education Committee's report showed a pleasing response to their scheme of systematised instruction, and Mr. Knott announced the result of their recent examination. Messrs. Oaten (Sheffield), Tinker (Blackpool), and Forsyth (London) were the examiners, and out of one hundred and eight entries, eighty-four sat, with the result that ten won first-class certificates with honours (90 to 100 per cent.); twenty-eight won first-class (75 to 90 per cent.), and thirty-four won second-class (50 to 75 per cent.). Mary E. Grimrod and Ernest Pilkington, both of Bolton (Bradford-street) Lyceum, tied with 100 per cent. of the marks given.

The Legalisation Committee's report led to a discussion (which was finally adjourned till the following morning) between the advocates of separate legislation and those who desired amalgamation with the S.N.U. Trust.

Sunday's proceedings opened with an Ode of Welcome, written by Mrs. L. S. Hayward (Stratford Lyceum), and recited by Lulu Wing (North London). At its close the reciter presented floral buttonholes to the officers, executive and auditors. This was followed by an excellent display of Swedish drill by members of the Fulham Lyceum.

The resumed discussion on the Legalisation report resulted in the appointment of a fresh committee, with power to call in legal advice if necessary.

Mr. Ernest Vickers then read his Presidential Address. After reviewing at some length the work of the Union in its various branches during the year, he referred with pleasure to the scientific research in physical phenomena made by Dr. W. J. Crawford at Belfast, adding:—

One of the most pleasing points in this case is that the medium is Miss Kathleen Goligher, a member of the Belfast Lyceum, and I sincerely hope that this young lady's mediumship may prove a great blessing to herself and mankind. No doubt many of you have been greatly interested in reading the articles that have appeared in *LIGHT*, and I feel sure that Dr. Crawford's work will prove of great value to science and the movement.

I shall be pleased to hear of other Lyceumists who may be unfolding remarkable psychical natures, such as the case cited, and are fitting themselves to act in a similar capacity in order to assist science to penetrate further into the invisible.

Quite a number of Lyceumists have passed into the Spiritualist Movement for service, but no doubt in the future as our forces are better organised the number will increase rapidly.

The meeting of the Education Sub-Committee and a deputation of the S. N. U., Ltd., Organisation Committee was a good omen in this direction, and the conclusions arrived at were the improvement of conditions on Sunday afternoons in combining where possible services and Liberty Groups, the publication of matter not existing in text-books and the formation of study groups.

I look forward with optimism to the future working of these committees, as in this way the two Unions will be able to arrange the class of work and study to follow in sequence to

enable the best possible results being obtained to ensure the progress of the two Movements.

A brisk discussion followed, in the course of which Mr. Kitson read out a list of one hundred and fifteen qualified speakers who owed their position to their Lyceum training, and mentioned that Mr. E. W. Oaten, President of the S.N.U., claimed to be a product of the Lyceum Movement.

Mr. Rawlinson made a strong appeal for Rotherham's motion against child labour, but the motion was postponed for twelve months on the ground that it would be impossible to get M.P.'s to take up the cause during the war.

Hull having been selected as the venue of next year's Conference, the election of officers, &c., took place and resulted: President, Mr. G. F. Knott (Rochdale); vice-president, Mr. E. Vickers (Sheffield); treasurer, Mr. T. H. Wright (Sowerby Bridge); executive, Miss A. Hesp (Leeds), Mrs. Pickles (Burnley), Messrs. Latham (Burnley), Clegg (London), Keeling (Liverpool) and Jones (Attercliffe); auditor, Mr. T. W. D. Pincock (Accrington).

The London Lyceum District Council's motion for an international password was negatived, as was Darwen's motion for the abolition of capital punishment.

The Executive Council's proposal that the membership fee should be raised from a penny per head to 5s. for each fifty names, or part of fifty names, on the Lyceum register was passed.

Peckham gave notice of motion for next year that England should be divided into districts for the purpose of electing the Executive Committee, and Messrs. Knott and Kitson were appointed delegates to the S.N.U. Conference at Glasgow, the Conference ending with a vote of thanks to retiring officers, Executive Council, auditors, and the local Lyceum District Council.

A mass meeting was held in the evening, Mr. Ernest Vickers in the chair. In his introductory remarks the ex-President referred to A. J. Davis and his vision of the way in which spirit children were taught. From what Davis saw sprang the Lyceum movement, which the speaker regarded as the ideal educational system, bringing out in orderly sequence the powers of the children.

Mr. E. A. Keeling (Liverpool) held that the Lyceum Movement stood pre-eminent in its teaching of the necessity of righteous living and the individual responsibility therefor.

Mr. Pearson, of Nelson, gave a very effective rendering of the song "The Beautiful Prayer."

Miss Alice Hesp (Leeds) pleaded that the presentation to the child mind of the truth for which they as Spiritualists stood should be in the natural order—not as a mystical but as a natural thing.

Mr. W. Gush (Huddersfield) remembered his shyness on coming to a Lyceum, but soon realised that it stood for freedom and courage. The two sides of the Lyceum Movement, the Liberty Groups and Study Groups, could, by taking advantage of A. J. Davis's "Magic Staff"—a balanced mind in a sound body—co-operate and blend their activities in studies calculated to develop the characters and powers of their members.

The inspirers of Mrs. Jessie Greenwood (Hebden Bridge) gave greetings to colleagues and friends. It was a great honour to join in celebrating the birthday of their Union. Education was the key to the problems of the future. Even as the sculptor chipped the marble till it slowly presented to the gaze a beautiful figure, so by the careful and cheerful work of the teachers would the angel in the child be brought out.

Mr. Vickers then vacated the chair in favour of Mr. Knott, the president-elect.

Mr. Knott thanked the delegates for the confidence reposed in him. He had been told that in his fortieth year a great event would happen. It had happened. (Applause.) He went on to say that when the Spiritualist movement started, science, religion and philosophy had no place for them, so they were obliged to start an organisation in which their facts could be studied, and each could judge according to knowledge. Their keynote was: Love, the source of effort; Wisdom, the application of Love, and Harmony, produced by Wisdom.

After an earnest appeal from Mr. Hargreaves (Nelson) on behalf of the Fund of Benevolence, Mr. Owen (Liverpool), in the name of the Union, moved a hearty vote of thanks to the officers and friends of the L.L.D.C., which was seconded by Miss Alice Hesp and carried unanimously. Mr. J. Forsyth (President, London District Council) having responded, the meeting was brought to a close.

BOOKS FOR INQUIRERS.

Miss H. A. Dallas writes:-

I have been asked what books I would recommend to those who, being themselves convinced, wish to introduce the subject of Spiritualism to their friends; may I answer this question in *LIGHT*?

For those who have been brought up in the Christian faith I know no better book than the Rev. Arthur Chambers' last work, "Our Self after Death." In it difficult problems are handled with admirable discretion; it is clear and bold without being too startling; whilst misconceptions and false notions concerning the next life are confronted and exposed; and this is always done with a reverent touch.

I would specially commend the book to the clergy and all teachers of religion.

I should also like to recommend "Can Telepathy Explain?" by the Rev. Minot Savage (Putnam and Co.).* This is not a new book, but very useful to lend or give to those who are unaware of the nature of psychic experiences. It is short but strongly written, and in a few pages it offers some excellent evidence in a simple and readable form likely to attract.

Both these books have the advantage of being clear and free from technical terms; and they do not pre-suppose previous knowledge in the reader.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 26TH, 1886.)

Mr. Jesse Shepard's musical mediumship continues to attract considerable attention in the United States where, just now, good reliable mediums are most needed.

MR. D. D. HOME.—An Exchange Company's telegram, dated Paris, June 22nd, says: "The death is announced this morning of Mr. Home, the well-known Spiritualist. He died at Autueil, aged fifty-three."

GENIUS.—On the question of genius, a problem frequently discussed by modern thinkers, Dr. Quackenbos, in his latest book, "Body and Spirit," accepts Huxley's idea that genius is an innate capacity beyond the common level. Geniuses are not semi-insane, nor is genius a pathological condition. He quotes McDonald, who, in "Abnormal Man," tells us that "the insane temperament shows originality but lacks the critical spirit, the ordinary normal mind has critical spirit but lacks originality." Genius differs from both by possessing both originality and critical power. "In other words," says Dr. Quackenbos, "genius is productive; insanity is sterile."

"THE PATH OF ATTAINMENT," by D. N. Dunlop, presents the theosophical view of the Blavatsky school. To our mind it is not the best view as, great as Madame Blavatsky was, she was undoubtedly prejudiced in some things, and among those was her distrust of mediums. It is rather surprising in these days to find one upholding the view that "Spiritualistic mediumship is an obstacle" to the Path of Attainment, while to class psychic phenomena as necromancy argues a lack of first-hand knowledge of the subject. The endorsement, too, of Madame Blavatsky's statement that "no high intelligence uses a trance medium," puts him at once out of court. No one who has a first-hand acquaintance with the subject would say anything so foolish in these days. Apart from this the book is well written. It is persuasive, and while not minimising the difficulties in the way of reaching the goal, holds out encouragement to the seeker. There are flashes of real inspiration, and the author is at his best when he is speaking for himself. He has read much and deeply, and his information regarding Adepts, Masters, and Mahatmas will interest the inquirer. In these days of rage for efficiency it is pleasing to find one sounding the true note. "Efficiency," he says, "depends on what we are, and not alone on what we know intellectually."—E.

* This is unfortunately out of print, but it can be seen in the L.S.A. Library.—ED.

SIDE LIGHTS.

In the June issue of the "International Psychic Gazette" Mr. J. J. Morse is the subject of an illustrated biographical sketch. Mr. W. H. Evans writes on "The Subliminal Self or Spirits—or Both?" Miss Charlotte E. Woods on "Archdeacon Wilberforce"; Mr. G. E. Owen on "Life's Unfoldment"; and Mr. Chas. V. Tarr on "The Non-Human Beings of the Supersensible Worlds." Miss Scatcherd continues her interesting series of studies in "unexplored human faculty."

"The Books of Genesis and Exodus Unveiled," by Henry Clay Hodges, is an exceedingly helpful book for those who are held in the bonds of dogma and creed and who are seeking to break their chains. Even those who have already thought their way out of the shackles of ancient thought will find here much of value, for the author does not, as so many are apt to do, take away the reader's faith without endeavouring to put something better in its place. He approaches his study from the Spiritualistic point of view, and is, therefore, able to throw much light upon some of the probable means of inspiration in the Bible.

Two sixpenny manuals come to us from Robert Hayes, "Palmistry," by James Ward, and "Card Fortune-Telling," by C. Thorpe. They are well printed and illustrated with diagrams, and, though they make no claim to be complete textbooks, they serve adequately as an introduction to their subjects. It is interesting to note that playing-cards were invented for fortune-telling and only used for games as an after-thought. Each of these systems is said to be very ancient, reaching back its hand, like so many other things, to the very earliest civilisations. No doubt the well-known motto may be applied to them, *Vires acquirit eundo*.

In the course of a criticism, in "Nature" of the 8th inst., of Canon McClure's brochure on Spiritualism, which was so vigorously dealt with by Mr. E. Wake Cook in *LIGHT* recently (p. 191), the writer, J. A. H., points out some blunders showing the hasty and superficial treatment of the subject of which the Canon is guilty. Amongst other mistakes "The Society for Psychical Research, though often referred to, is not once correctly named, nor is the Dialectical Society; the names Schiaparelli and Blavatsky are wrongly spelt, and an American 'Colonel Sinnett' seems to be a blend of Mr. A. P. Sinnett and Colonel Olcott." These solecisms are symptomatic of the whole pamphlet. To attack a subject effectively it is necessary to possess some accurate and first-hand knowledge of it.

"Now if such thought be sound and true
And God thus speaks to I and you" . . .

Thus Mr. Bruce MacLellan, in "Into the Light" (Fenno & Co., New York, 1dol. net), when, like Silas Wegg, he drops into poetry. Which might lead the gentle reader to infer that grammar and New Thought are things apart. We prefer Mr. MacLellan when the poetical afflatus deserts him and, forgetting to render his sentences high-flown and rhythmical by inverting them—thereby clouding their meaning—he lapses into the blunt straightforward diction which we conceive to be his natural style of writing. The book is not lacking in good ideas and wise practical counsel, but there is little connected argument; instead we have random thoughts set down in the most disjointed fashion. A very, very dear dollar's worth!

It is common ground with nearly all writers on health that civilised nations suffer from the tendency to dig their graves with their teeth. We have made the taking of food one of our chief social functions, and instead of the flask of wine, the loaf of bread—"and thou" of the Persian, or the handful of dates of the Arabian, we have the seven courses—and gout. This discovery was made long ago by Cornaro, in our own days by Keith, Chittenden and Fletcher, and now by Mr. Cornwell Round, M.R.C.S., &c., whose pamphlet, "One Day One Diet" is published by Simpkin, Marshall and Co., at a shilling. But his plan is not a simple scheme of abstinence, though it amounts, as he admits, practically to that in effect. It is founded on his alleged discovery that foods of opposite kinds interfere with each other's digestion. You must, therefore, separate your proteins from your carbohydrates and tackle them on different days, or at least at different times of the day. He anticipates your objection that you will find life uninteresting on these terms. He says, "Not if you're *really hungry*"; and that, we suspect, is the true secret of the matter. Readers who are tired of the pink pills and the puissant potions might do worse than try this plan, which its author considers to be an important discovery; and he will be glad to hear from anyone who does so.